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ABSTRACT

A resource guide suitable for secondary level for teaching about Romanian Americans and their contributions is presented. Following two essays which describe the country of Romania and the story of Romanian Americans in Lake County, Indiana, four sections trace the development of the Romanian community. Section I discusses the history and causes of immigration and life in the New World. Section II depicts the Romanian immigrant's life in the early days. Homes, origins of societies, boardinghouses, the saloon, words and music to Romanian ballads, and Romanian immigrant poetry are presented. Section III discusses organizations and activities of the Romanian American community in Lake County. The churches, weddings, funerals, fraternal, beneficial, and cultural societies, the Romanian language newspapers, World War I, business ventures, education, and language are described. Section IV considers post World War II changes in terms of the arts, and intellectual, professional, and occupational activities. Filmstrip frames with narrative for "The Story of Romanian Americans in Pictures" plus Romanian foods and recipes are provided in the appendix. (KC)

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RESOURCE GUIDE

ROMANIAN AMERICANS IN LAKE COUNTY, INDIANA:
AN ETHNIC HERITAGE CURRICULUM PROJECT

by

MARY LEUCA

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with introduction by
Dr. Peter John Georgeoff

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To LARI

...who was unique and special
and now flies free...

PREFACE

It is axiomatic that the United States is a nation of people whose ethnic heritage may be traced to every area of the globe. Although historically English, Irish and Germans tended to be the dominant groups in the early years of the American Republic, Dutch, Swedes, and French also were important--as we know. Yet, from the first, adventurous individuals from many other countries arrived in the new land to seek a more abundant and secure future and to contribute their manhood and womanhood, strengths, talents, and skills to its development. In most cases these persons arrived singly or in small groups. The large masses of immigrants from these other lands generally came much later--toward the end of the nineteenth and early twentieth century. Italians, Poles, Czechs, Slovaks, Russians, Hungarians, Greeks, Croations, Serbians, and many others came from southern and eastern parts of Europe. Among the immigrants in this group were the Romanians who frequently were not included in the statistics because most traveled under passports of the old Austro-Hungarian Empire, rather than under Romanian passports. Although Romania had come into existence as an independent nation in the latter part of the nineteenth century, Transylvania, where the majority of the inhabitants were Romanians, continued to be ruled by Austro-Hungary. The Romanians in this area were consistently subjected to a policy of denationalization by the Hungarian landowning nobility as well as to considerable economic oppression. Those who came to this country were, therefore, largely from Transylvania. They came for political, social, and cultural freedom, as well as economic opportunities.

Much has been written about America's immigrants and immigrant groups. Nevertheless, such writing often has been uneven, with the major immigrant groups naturally receiving greater attention. Other groups (perhaps because of their size, their lateness of arrival on the North American continent, the obscurity of data about them, as in the case of the Transylvanian Romanians, or other factors) have often been ignored--or at best quickly passed over in studies and publications about American immigration history. Yet these groups--and the Romanian immigrants are an excellent example--have contributed in important ways to American life and the nation's economic well-being and development.

This monograph is intended as a resource guide for use by teachers in teaching about Romanian Americans and their contributions to the American way of life. It is part of the curriculum materials that have been developed through a grant from the Ethnic Heritage Section of the United States Office of Education, Department of Health, Education, and Welfare.

The curriculum materials included in the Ethnic Heritage Study Kit include:

I. RESOURCE GUIDE
ROMANIAN AMERICANS IN LAKE COUNTY, INDIANA:
AN ETHNIC HERITAGE CURRICULUM PROJECT

II. Filmstrip--THE STORY OF ROMANIAN AMERICANS IN PICTURES
FILMSTRIP GUIDEBOOK FOR TEACHERS
Cassette--narration for filmstrip presentation

III. Phonograph Recording--BALLADS OF THE ROMANIAN IMMIGRANTS
Accompanying Songbook--BALLADS OF THE ROMANIAN IMMIGRANTS

IV. Video Tape (28 min. color)--ROMANIAN FOLK DANCING (available through the Audio-Visual Department Purdue University)
Booklet of instructions--ROMANIAN FOLK DANCING
Cassette--folk dance music for use with the booklet of instructions.

These materials based upon untapped primary sources which were not heretofore collected, organized, or researched relate specifically to the Romanian ethnic heritage in Lake County, Indiana. However, their application is much more general to the Romanian-American communities in the United States as a whole and to other ethnic groups as well.

Peter John Georgeoff
Purdue University

Mary Leuca
Purdue University

ACKNOWLEDGMENTS

The materials developed for "Romanian Americans in Lake County, Indiana: An Ethnic Heritage Curriculum Project" involved the cooperation and participation of many people. Approximately 500 persons in the Romanian-American community took part in various phases of the study. Their enthusiastic and cooperative involvement in the heritage project was the key element in its design. It would not be possible to acknowledge each individually but my appreciation and gratitude is extended to each and every one of them.

First and foremost, I am greatly indebted to Dr. Peter John Georgeoff for his perception in recognizing the need for this study and encouraging me to pursue the project in the Lake County area. His understanding and knowledge of Eastern Europe and ethnic studies as well as his advice were most helpful. Professor Georgeoff and I believe that one of the principal values of this study is the methodology that grew out of the project since it can be applied to other ethnic studies.

My appreciation to Dr. Ralph L. Davis, Associate Director of the Division of Sponsored Programs (Purdue Research Foundation), Dr. Robert L. Ringel, Dean of the School of Humanities, Social Science, and Education, and Dr. Robert B. Kane, Head of the Department of Education for their cooperation and assistance at several stages

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My appreciation is extended to the ten members of the Advisory Council who worked on various phases of the project and assisted in development of materials in their special area of interest: Curriculum--Dan Simon, Helen Latia, Mary Sufana and Peter Troupos; Oral Histories--Mary Bogolia and Pearl Mailath; Visual Arts and Presentations--Marietta Baila, Mary Bucur, Margaret Dawson and Paul Godocik.

I am grateful to Theodore Andrica for his advice and consultation; special thanks is given for permission to include several selections written by him in the Resource Guide. Materials written by Eli Popa, Nicolae Novac, and Reverend George Muresan are also a part of the project and my thanks is extended for permission to include these contributions.

I would also like to take this opportunity to express my gratitude to project evaluators Dr. Montague Oliver, Executive Director of Developmental Programs for the Gary Community School Corporation and Professor at Calumet College, Hammond, Indiana; and to Dr. Glee Wilson, Professor of History and Director of Romanian Studies at Kent State University, Kent, Ohio who were particularly helpful in evaluating project materials during our semi-annual evaluation meeting at Purdue University and in the final stages of the study.

More than 130 persons in the Romanian-American community who had immigrated to the United States in the early part of the century were a part of the oral history phase of the project. I am especially indebted to each of them for their contributions to the heritage studies program. Many others took part in other phases of the study as well. The broad representation of all Romanian-American groups, organizations and churches in the area was an integral and vital factor in the study and I am grateful for their participation.

Finally, I would like to acknowledge all those early immigrants who promoted and encouraged Romanian culture and traditions thereby transmitting them to future generations. This study has sought to record and preserve their story, to document and prepare materials for generations to come.

Mary Leuca

Purdue University
March 1978

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INTRODUCTION:

ROMANIAN-AMERICAN ORIGINS

by

Dr. Peter John Georgeoff

ROMANIA*

Location

Romania is a country in southeastern Europe. It is located between 43 degrees, 37 minutes and 48 degrees, 16 minutes north latitude, that is, approximately on the same parallel with Fairmount, Minnesota, a city near the Iowa-Minnesota border, and International Falls, Minnesota at the Canadian-Minnesota boundary. In terms of longitude, its location lies between 20 degrees, 15 minutes east to 29 degrees, 42 minutes east longitude. A large part of Romania lies within the Balkan peninsula, so that the country is usually considered as being part of that general area of Europe known as "The Balkans."

It is bounded by the U.S.S.R. on the north and northeast, by Hungary to the west, by Yugoslavia to the southwest, by Bulgaria to the south, and by the Black Sea to the east. Centered as it is along one of the great roads between the Asiatic east and the European west, its location is a strategic one. Thus, Romania's history has often been a troubled one as opposing armies fought in bloody battles for control of her lands.

Size

Romania is 91,700 square miles in area, or slightly smaller than our state of Oregon. It has a population of

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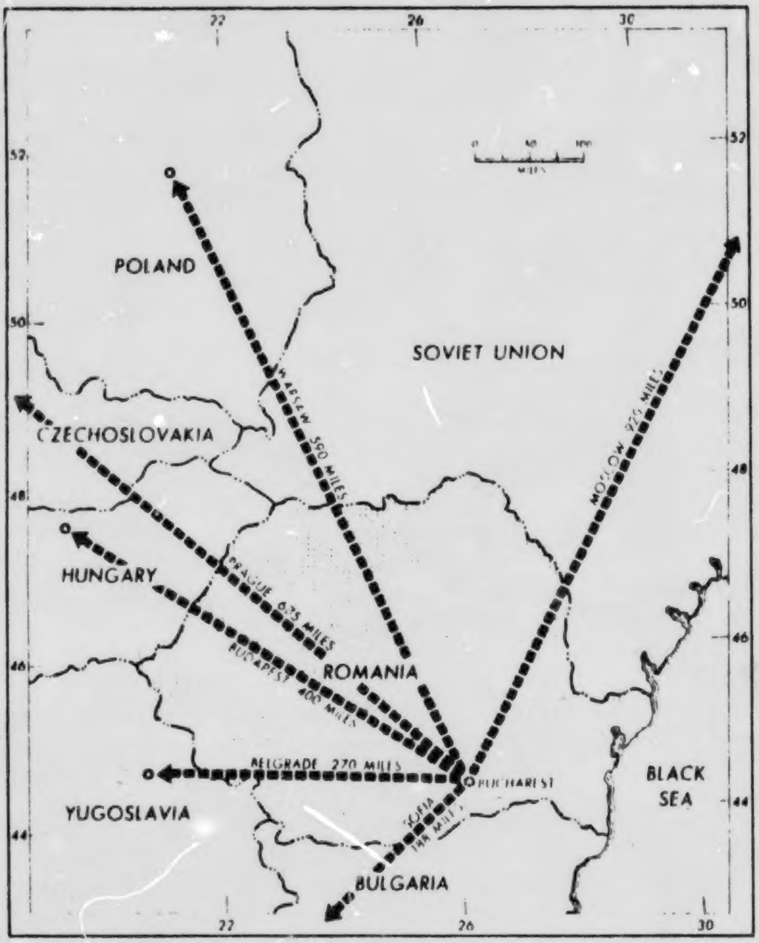
*Romania is the correct and official spelling for the name of the country.

ROMANIA


22
26
30
52
50
48
46
44
0
50
100
MILES
POLAND
SOVIET UNION
CZECHOSLOVAKIA
HUNGARY
ROMANIA
YUGOSLAVIA
BULGARIA
BLACK SEA
WARSAW 590 MILES
MOSCOW 925 MILES
PRAGUE 625 MILES
BUDAPEST 400 MILES
BELGRADE 270 MILES
SOFIA 188 MILES
BUCHAREST

Map 1. Location of Romania and distances from capitals of bordering countries approximately 21,000,000 or a little over that of the state of California.

Physical Features

Much of Romania is characterized by one of three types of surface features: mountains, plateaus or plains. Northern and central Romania are characterized by a huge flat area known as the Transylvanian Plateau. Surrounding this plateau is a vast range of mountains which form a portion of the Carpathian Mountain System. The eastern part of this range, called Moldavian, or eastern Carpathians, stretches from the northern boundary to the center part of the country. The southern Carpathians, also called sometimes the Transylvanian Alps, extend to the west from the Moldavian range. The Bihor Mountains comprise the western Carpathians and these continue northward to meet the northern range of mountains. To the west, east and south of these mountains lie the vast Romanian plains, most of which are near or at sea level. The richest and best agricultural land as well as most of the populated area of the country are to be found in this vast area of the plains, for most of the plateau and the mountains remain covered with huge forests.

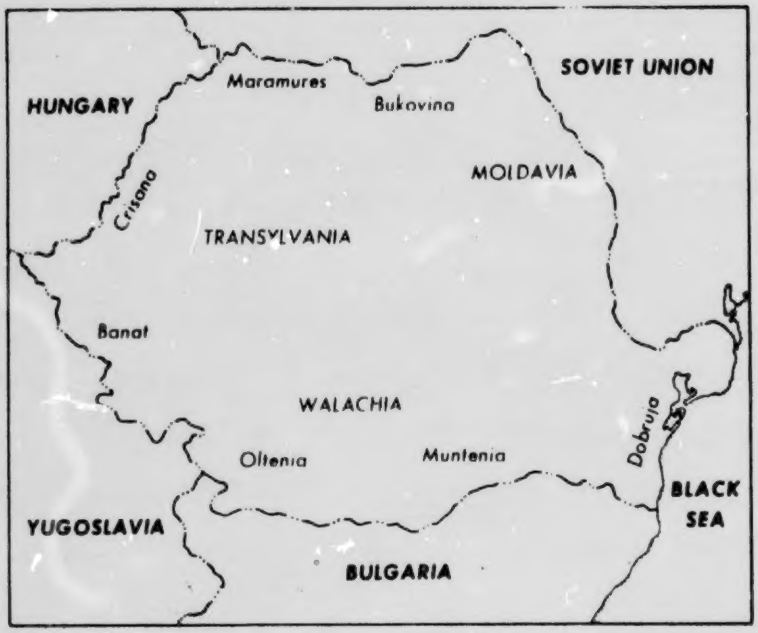
Although Romania is a mountainous country, most of the mountains are of moderate height, ranging from 3,000 to 6,000 feet. Indeed, Romania's highest mountain, Mount Moldoveanu, which forms part of the Transylvanian Alps, is only 8,343 feet high. Consequently, a number of passes extend through these mountains, with the result that these mountains form only a relatively minor obstacle to travel and transportation or to commerce. The Transylvanian Plateau averages about 1,200 feet above sea level.

Romania's most important river, and by far the longest, is the Danube River. Approximately 900 miles of this great river pass through Romania, flowing in an eastwardly direction in the southernmost part of the country, and forming its boundary with its southern neighbors, Yugoslavia and Bulgaria. Finally, it turns northward near the Black Sea then eastward again forming part of a huge delta, before it finally flows into the sea. Almost all of Romania's other major river systems function as tributaries, flowing southward into the Danube. Although Romania has somewhere between 2,200 and 3,000 lakes, most of these are small and are often found in the uplands and mountains.

Regions of Romania

Historically and culturally Romania is comprised of several regions: Wallachia, Moldavia, Banat, Transylvania, Bucovina, and Dobruja. Each of these areas has its own unique characteristics. Moldavia, forming the northeastern part of Romania, Wallachia, in the south, and the Banat in the west all have similar physical features. The topography changes from mountainous near Transylvania to hills and finally to the great Romanian plains of the

ROMANIAN PROVINCES


SOVIET UNION
HUNGARY
Maramures
Bukovina
MOLDAVIA
Crisana
TRANSYLVANIA
Banat
WALACHIA
Oltenia
Muntenia
Dobruja
BLACK SEA
YUGOSLAVIA
BULGARIA

Map 2. The Historic Provinces of Romania (these provinces are no longer political entities).

The boundaries of the provinces are are not shown because of the long history of changing and shifting borders.

east, south and west. Though the nation's largest and most diverse area, Transylvania, has proportionately far fewer inhabitants. Its riches are in the mountains which provide valuable wood products and minerals and in its mountainous beauty sought by tourists for rest, skiing and recreation.

Bucovina is the smallest of these regions. It is situated in the extreme north central part of the country and lies between Moldavia and Transylvania. Its inhabitants are to be found in the valleys between the mountains, living in small villages. It has few large cities, but it does have spectacular mountain scenery and skiing.

Dobruja consists of a small plain lying between the Black Sea and the Danube River to the north. Indeed, northeastern Dobruja consists almost entirely of a marshy area formed by the Danube delta before that great river flows into the Black Sea. Because of the marshes here, an abundance and great variety of wildlife abound. Sturgeon, from which caviar is obtained, and many other species of fish thrive in these waters. In addition, around 300 species of birds have been observed living in this area, including pelicans and storks. Southward, the region is noted for its farmland. Dobruja's Black Sea coast is famous as a summer playground, with beautiful golden sandy beaches that extend for miles and miles. Constanta, which is the country's largest and most important seaport, also is situated along this coast.

Most of the early Romanian immigrants who came to live in northwestern Indiana were either from Transylvania or the Banat area, although each one of these other regions were also represented. The regions became a part of what is now Romania at different times. Each, therefore, has its own cultural and historical past. Bound together by a common language, it is nonetheless spoken in dialectical variances by each of these regions. The traditional dress and costumes of the people also differ among these regions.

Climate

Romania's climate may, perhaps, be characterized as a modified continental type, for it is a transitional region. The central and western parts of the country are generally humid, with the prevailing Atlantic winds being characteristic. The severe continental pattern is to be found in the southeast where the vast expanses of the Russian plains make themselves known. At the same time, parts of the extreme southeast even exhibit the effects of a sub-Mediterranean pattern. Located as it is in a transitional climatic area, there exists a wide range of temperature and rainfall in the country. The temperature may vary as much as from 111 degrees Fahrenheit in the Baragan area to -36 degrees Fahrenheit in the Brasov Depression. Rainfall may reach as high as 55 inches a year in the Carpathians to a low of 16 inches in Dobruja.

However, the average annual temperature is 52 degrees Fahrenheit in the southern part of the country and 45 degrees Fahrenheit in the north, with an average rainfall amounting to about 26 inches.

The People

Relatively little is known about the early inhabitants who lived in the area which today comprises modern Romania. Archaelogical evidence as well as ancient historical writings appear to indicate that a highly developed and integrated series of settlements existed from very early times. It is clear that a group of people known as the Dacians occupied what is presently Romania at least as early as the third century B.C. In their march eastward and northward, the Roman Legions crossed the Danube and began conquering the Dacians in the first century A.D., completely subduing the population sometime during the second century.

The Roman legionnaries soon began to marry the local Dacian girls, with the result that a Dacian-Roman ethnic element appeared which soon became the dominant ethnic element of the region. At the same time, the Dacian language disappeared, with the Latin of the legionnaries taking its place.

Increasing pressure upon the Roman Empire by the Germanic tribes and the Huns, as well as others, forced Rome to withdraw its forces from Romania to a more secure bastion on the other side of the Danube River.

However, in the general withdrawal followed by the subsequent collapse of Rome, many of the legionnaries decided to remain in what is now Romania. By now, the indigenous population had become thoroughly Romanized, possessing the language, culture, customs, and social patterns of Rome. The Dacian-Roman population that remained soon adjusted its life to the new, changing conditions, adopting a nomadic and primitive agricultural life. At the same time, it continued to preserve much of the Roman heritage which it had acquired during the Roman occupation. Although formal Roman law and administration ceased to have any utility in the society which developed, many of the principles continued during the centuries, being incorporated in the folkways and folklaws of the people.

During the most chaotic period following the collapse of the Roman Empire, as nomadic tribes (Huns, Tartars, Bulgars, and others) invaded the land, much of the Dacian-Roman population sought greater security in the mountains and the uplands which lent themselves to grazing and herding. As a consequence, Romanians became noted for their pastoral pursuits, although some agriculture continued to exist in the safer highlands and secluded valleys. Finally, when the great folk tribal migrations of Europe began to slow down and finally cease, and conditions stabilized into a feudal system, the Romanians once again began to extend their settlements into the plains and river valleys. Thus, gradually the land which subsequently was to become modern Romania was occupied by the descendants of the ancient Dacian-Roman population. The first use of the term Wallacs, the name given to this ethnic group by their neighbors, first is recorded in the ninth century.

As feudalism developed, the density of the population increased. By now, most of the invading, ethnic elements had been absorbed by the dominant descendants of the Dacian-Romans. However, other groups began to appear: Saxons, Teutonic Knights, Jews, and Bulgarians. With the occupation of part of the land by the Turks, a Turkish element was added to the population, followed also by Greeks.

Today, somewhere between 85 and 90 percent of the population considers itself to be Romanian by ancestry. By far the largest minority remaining is the Hungarian, which constitutes about 5 to 8 percent. Saxons, or Germans, constitute about 2 percent, with the other minorities mentioned above making the rest of the minority ethnic elements in Romania.

Because of the historic factors mentioned above, most of the Romanian population until World War II was rural and agricultural. Herding continued to be a major occupation, with farming also ranking in importance. Grain growing, fruit raising, potatoes, and sugar beets were the important crops--and still are. Sheep still are the most common kind of livestock raised, but also cattle, horses, pigs and poultry are important.

Since the Second World War, the Romanian government has laid heavy emphasis on the development of industries. Consequently, there has been a significant movement of the population into the cities, where such industries are often located and where industrial-type work is more plentiful. As a result, approximately half of the people now live in cities and the other half still are located in rural areas--villages and communes primarily.

Language

Romanian is the official language of the country. It is spoken by almost all the people--even those whose mother tongue might be another language, such as Germans and Hungarians. At the same time, these other groups may continue to use their own language when speaking among themselves.

Romanian is a Romance language, having Latin as its origin. In this respect, then, it is similar to French, Spanish, Portuguese, and Italian. Romanians are quite proud of their language, and its origin, and all that is associated with their Latin heritage. This fact has often had political and cultural ramifications, in that Romanians often look to France and Italy for political support as well as for cultural exchange.

Religion

Historically, the majority of the Romanian people have been members of the Eastern Orthodox faith, having adopted that religion toward the end of the 9th and the beginning of the 10th centuries. After Turkish hegemony became an established fact in the region, Turkish pressure forced Greek governors and clergy upon the Romanians. These Greeks, Phanariots, were despised generally by the Romanians, because they were alien to the country and also because their primary purpose seemed to be the enrichment of themselves and the extension of Greek influence upon Romania. Partly, at least, as a reaction against these Greeks, the Bishop of Alba Iulia in 1698 worked out an arrangement to unite his people with Rome, but at the same time maintaining the traditional rituals intact of the Eastern Orthodox rite. Thus was formed the Uniate Church of Romania whose congregations owed allegiance to the Pope but maintained their traditional rites and church laws.
The Uniate Catholic Churches remained until 1948 when

they were abolished by the government which forced their congregations to reunite once again with the Eastern Orthodox Church of Romania.

In addition to these two forms of the Catholic faith, Romania was also influenced by German Lutherans, notably the Saxons, by the Huguenots of Bohemia, and much later by the Protestant Evangelical movement which sent missionaries to the country. As a result of the latter, a small minority of Romanians adhered to some form of the Evangelical Protestantism, principally the Baptist faith.

In northwestern Indiana, the subject of this study, there are several churches of the Eastern Orthodox faith which were founded by the early Romanian immigrants, this being the religion of the majority of these early settlers who came to the United States. However, there is a strong and active congregation, founded also about this time, that adheres to the Uniate rite and whose clergy and people subject themselves to Rome. At one time, also, there was a strong Baptist group in this region, but the remaining members of this congregation attend English-language churches in the community, as do also their children.

History

Relatively little is known about the early history of Romania. The land was occupied by a group of people known as the Dacians, as has been mentioned, who derived their origins from a larger tribal group known as Tertians--a group whose various ethnic branches occupied all of southeastern Europe. Archaelogical evidence indicates that the Dacians were a highly organized people, that a flourishing civilization was developed, and that the commercial activities spread throughout the length of the Black Sea coast, especially around that part which today is known as Dobruja. As indicated, this land was conquered by the Romans at the very beginning of the second century (101 A.D. to 106 A.D.), when Trajan was emperor of Rome. Although a fair amount of written information regarding the conquest is preserved, and a large number of archaelogical finds regarding the period have been made, perhaps the most spectacular record is that of Trajan's column which shows in bold graphic bas-relief the various episodes in Trajan's campaign of conquest against the Dacians.

The Roman cultural and military influence was overpowering, so that shortly the native population, again as noted, adopted the Latin language and Roman cultural and social modes of life. The considerably intermarriage which took place during this period between Romans and Dacians accelerated the process. By the time Rome was forced to withdraw her legions in 273 A.D. under the pressure of the barbarian invasions, the land has been thoroughly Romanized. These Latin elements in the language and culture have been preserved in varying degrees to the present day.

For the next thousand years, the Romanians continued to live primarily in the mountains and the sub-Carpathian basins in villages under the leadership of independent local chieftains. At this time, the plains were used as the main routes of the various invading tribes and were consequently too dangerous for the Romanians to inhabit. Finally, during the 13th and 14th centuries, the Romanians living north of the Danube succeeded in forming two states: the principality of Moldavia and the principality of Wallachia. Romanians living in the western Carpathians were conquered by Hungary, who by this time had become an important medieval state. Nevertheless, the Romanians were able to preserve an amount of autonomy and continued to use their own language and maintained their own customs. Thus, in this way, Transylvania became part of Hungary which provided the basis for the much later claims on the region of the old Austro-Hungarian Empire.

The Turkish conquests in southeastern Europe had a profound effect upon Romanian history. The 15th and 16th centuries was a period of frequent and intense warfare, as the Romanian nobles attempted to preserve their independence from the advancing Turkish force.

During these two centuries, a number of Romanian nobles became famous for their valor in fighting against the Turks, and these have since been immortalized in song and legend as heroes of the Romanians. Among this group can be included Mircea the Elder (1386-1418), who served as a leader in the crusades; John Corbin (1386-1456), the Duke of Transylvania who was given the title, "The Most Powerful Athlete of Christ," by Pope Calixtus III after his brilliant defeat of the Turks at the Battle of Belgrade (1456); Michael the Brave, Prince of Wallachia (1593-1601); Vlad Dracul (1436-1446), the Voivode of Wallachia, who is better known to us because of Hollywood as Dracula because of the sadistic ways in which he put to death his Turkish enemies; and Vlad Tepes (1462-1476), the son of Dracul, and better known as Vlad the Impaler because of the fact that he impaled his Turkish enemies.

The efforts of these and other Romanian medieval leaders notwithstanding, the Turkish onslaughts continued persistently and relentlessly. In the end, both the principalities of Wallachia and Moldavia were forced to capitulate to the Ottoman Empire. By the end of the 16th century, the Turkish conquest was complete, and both principalities remained under Turkish hegemony for the next 300 years. At the same time, the Romanian opposition forced the Turks to make certain concessions which left a fair degree of autonomy in both Wallachia and Moldavia.

At no time did either become a Turkish province, or a pashalik, a status befalling most of the ancient medieval states that had been carved out of the Byzantine Empire--Bulgaria, Serbia and Hungary. Although economic vassals to the Ottomans, the Romanians secured the agreement of the Turks that at no time would there be any mosques or Turkish landlords on Romanian soil. Although this was generally respected in practice by the Turks, they were able to circumvent part of this agreement by the sending of trusted Greeks, called Phanariots, to govern the land and to take care of the principalities' business and economic affairs. These Phanariots were roundly hated by both remaining nobles and peasants alike, and this opposition served as an important factor in the national renaissance which took place much later, that is, in the 19th century. The Greek Phanariots, known also as hospodars, purchased their office from the Ottoman government, with the result that their primary purpose in their administration of Romania was to make their purchase investment pay as large a dividend as possible. The peasants, therefore, were taxed severely, corruption was rife everywhere, and the government was extremely harsh upon the people it ruled. Thus, although the Turks themselves did not personally administer Romania, in keeping with their early agreement, the Greeks whom they sent in their stead ruled, perhaps, every bit as autocratically as any Turkish potentate would have done--perhaps even more so.

The 18th century was a period of national crisis in Romanian history. The Romanian principalities became the center of a struggle between the Austrians and the Russians on the one hand and the Ottoman Empire on the other. As has been noted, Austria annexed Transylvania outright at the very end of the 17th century (1699). Before the 18th century was over, Austria also occupied northwestern Moldavia--i.e., Bucovina (1775). Hardly had the 19th century begun when Russia acquired eastern Moldavia, also known as Bessarabia (1812).

A number of unsuccessful revolts against the occupying powers, or their vassals, took place in the Romanian principalities during this period. Notable among these revolts are those led by Mihail Radu (Mihnea III), Ioan Kemeny (1661), and--perhaps most famous of all--the great peasant revolt led by Horia, Closca and Crisan (1784). Although none of these revolts were successful for any length of time, they did serve to preserve, to some extent at least, a spirit of opposition against prevailing conditions which eventually led to a more successful uprising in the early part of the 19th century.

It should be noted also that during the 18th century, many of the ideas of the Enlightenment were gradually finding their way into the principalities and into the consciousness of the intellectual and political leaders. The revolt by Horia and his followers took place on the eve of the French Revolution. These events helped to set the stage for the national reawakening which took place in the principalities during the 19th century.

The immediate incident that occasioned the renewed hostilities was the Greek national revolution against the Turks. Romanians saw this as an opportunity to revolt against the Greek Phanariots who had been ruling them for so long. The great leader of this revolt was Tudor Vladimirescu (1821) who called upon the inhabitants of Wallachia to revolt against the Greeks and the Turks. For a few months he was successful, but eventually was betrayed by some of his officers, captured and put to death in Turgoviste, Wallachia. The retaliation of the Turks against the revolutionaries was swift and savage, with the result that many innocent people fell victims to the Turkish armies. The conscience of many in western Europe were shocked, so that the great powers of Europe sent a note to Turkey requesting that the Turks remove themselves and their Greek emissaries from Romania. As a consequence, the Porte permitted the reestablishment of rule by native boyars in Romania, the exclusive right of Romanians to hold public positions, and the exclusion of all Greeks henceforth from any civil or ecclesiastical jobs. At the same time, certain reforms in the administration and government of the principalities were introduced.

Russia's entry into the Greco-Turkish fray on the side of the Greek nationalists brought a series of campaigns in Romania against the Turks which further weakened Turkish power. By the Treaty of Adrianople (1829) Romanian ports were opened to foreign commerce. Russia also helped develop a constitution for the principalities during the early 30's. This constitution was termed the Organic Statutes and gave the ruling power in each of the principalities to an assembly of noblemen. Although Russia withdrew her troops from the principalities in 1834, Turkish control over the area was gone. The principalities now had the status of protectorates of Russia and so remained until 1856 when modern Romania was formed. At the same time, it should be noted, that Turkish rule did not officially end until 1878.

The concept of a unified Romanian national state grew rapidly after 1830. The Treaty of Paris in 1856 released the Romanian principalities from their status of Russian protectorates. As a consequence, the assemblies of the two principalities elected a native prince, Alecsandru

Ioan Cuza, in 1859 to be their common ruler--although continuing to maintain their status as separate principalities for a brief while longer. Finally in 1861, the two principalities united officially to form a single national state which was given the title of Romania.

Cuza was an energetic ruler and attempted to initiate some reforms. Most notable of these are those affecting the peasantry. In particular, he attempted to make it possible for more peasants to own their own lands. This alienated him from some of the ruling boyars and in 1866 Cuza was forced to abdicate the throne.

The Romanian Assembly of Boyars now selected a German prince to rule. He was Karl of Hohenzollern. At the time of his selection Karl knew next to nothing about Romania. According to one story, when he was notified that he had been selected as king of the Romanians, he had to quickly look on the map to locate the country. Nevertheless, he continued to rule the country until his death in 1914. In 1881, following the Russo-Turkish War of 1877-1878, Romania was officially recognized by the major powers of Europe as being officially independent from Turkey. In 1881, when Romania became a kingdom, Karl became King Carol I.

Although King Carol I was not a native Romanian, he proved to be an energetic King, interested in the welfare of his adopted country. He took a series of measures which improved the economy of Romania considerably. Railroads were constructed, industries were built, and commerce and trade began to grow. He also helped to establish the military posture of the country, especially in the Balkans, developing Romania into a strong nation for its time and place. However, these improvements did not filter down significantly to the great mass of the Romanian people who were mostly peasants and who continued to bear the burden of taxation and the military requirements with little or nothing to show for their efforts. Much of the land continued to be owned by the Greek landowners. In 1907, the peasants of Romania revolted. The revolt was cruelly crushed by the Romanian army with thousands being brutally slaughtered. The exact number who died in the revolt is subject to some speculation, but independent authorities put the figure upwards of 10,000. It was following these reverses, and the poor economic lot of the peasants in general, that prompted so many of Romania's peasant population to seek a better life in the New World. The great migration to America took place after this time. Many came to northwestern Indiana because industrial development in this region was just taking place. The steel mills which were being built needed labor. The Romanian immigrants, most of whom were peasants with few--

if any--non-agricultural skills, were able to find ready employment in the mills. Consequently, the migration to America continued until World War I.

Romania joined the Allies in World War I (Great Britain, Russia, France, the United States, and Italy). As a result of the victory of the Allies against the Central Powers (Germany, Austria-Hungary and Turkey), Romania received most of the lands which had large Romanian ethnic groups and which were part of Austria-Hungary. These included the provinces of Banat, Bucovina, and Transylvania. In addition, Romania received Bessarabia from Russia. However, the non-Romanian minorities in these lands, as well as the world-wide depression of the 1930's, and political problems in the country taxed the administrative structure severely.

When World War II began in Europe in September, 1939, Romania remained neutral. However, later Romania entered the war on the side of Germany. In large measure, this was due to the premier, Ion Antonescu, who in effect was the ruler of the country at the time. When he was overthrown subsequently in August of 1944, Romania joined the Allies--Great Britain, France, the United States, and Russia. Nevertheless, Russian troops occupied Romania in 1944 and remained there until the late 1950's.

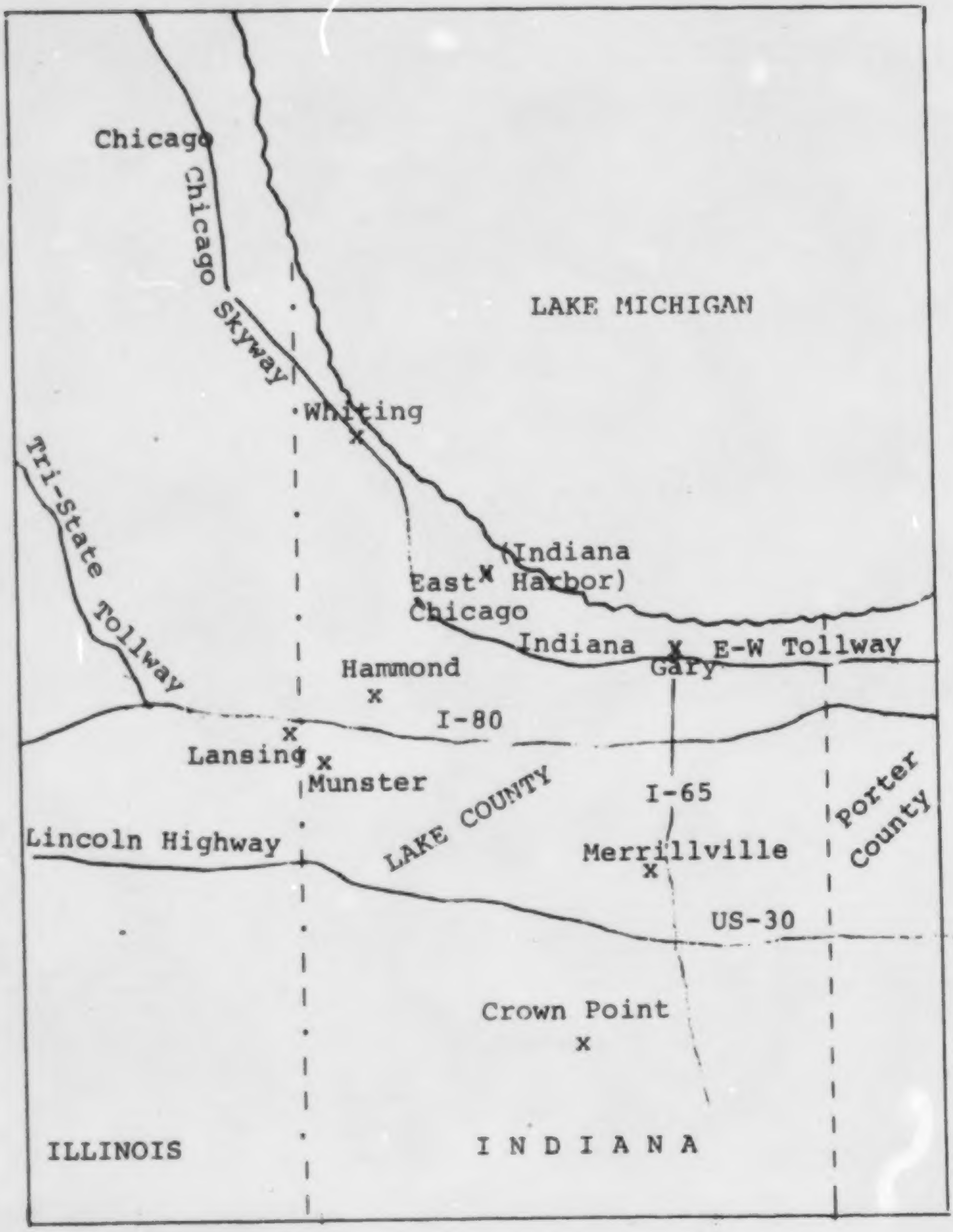
In the elections of 1946, while the Soviet army was situated in the country, the Communist Party of Romania overwhelmed all opposition. Since that time, Romania has been governed by the Communist Party.

THE STORY OF ROMANIAN AMERICANS IN LAKE COUNTY, INDIANA

by

Mary Leuca

Map 3. GEOGRAPHIC LOCATION OF LAKE COUNTY, INDIANA


Chicago
Chicago Skyway
LAKE MICHIGAN
Whiting
Tri-State Tollway
(Indiana Harbor)
East Chicago
Indiana E-W Tollway
Gary
Hammond
I-80
Lansing
Munster
LAKE COUNTY
I-65
Porter County
Lincoln Highway
Merrillville
US-30
Crown Point
ILLINOIS
INDIANA

I. ROMANIAN IMMIGRATION TO AMERICA

Why would people from other countries leave their homes and families and make long, difficult journeys to a strange land to begin their lives anew? They came to make a better living in a climate of religious and political liberty. Though these reasons are obvious, how many today would find these reasons sufficiently compelling to do the same?

During the early 1900's, a large number of Romanian immigrants from the province of Transylvania came to America. These immigrants, most of whom were peasant farmers, did not have an easy time earning a living. They found that they had to accept the hardest work with the longest hours at the lowest pay. But, they came, they worked and they stayed. These men helped build America. They supplied what was needed at that time and place to build this country as we know it today--their labor.

"Noi am facut America!" (We built America), exclaimed the immigrant. He referred not only to his own national group, but to all immigrants. It is in this context that Romanians were proud to contribute to this nation's growth.

A report published in 1917 titled "The Foreign Problem in Northwest Indiana" contains the following account:

> ...a mighty stream of men, women and children have been coming to our country. Until the European War the number who were coming each year was increasing at a rapid rate. They came from the ends of the earth and settled in groups in our large cities...About twelve years ago these foreign neighbors began to come to Indiana, not to live in a city, but to build cities.[1]

Many Romanians came to Lake County, Indiana because the mills and factories were being built there. They came to work. They came to make, as it was expressed in their oft heard phrase, "Mia si bani de drum" (A thousand dollars and passage money to return home). Many did return, but many more stayed to make a new life, a new home in their new country. This is their story.

History of Romanian Immigration

The answer to the question--from where did the Romanian immigrant come--is not an obvious one. The problem in applying statistics about the "country of origin" is compounded by the results of war and politics. Various parts of Romania had been under the domination of Turks, Russians, Bulgarians, Austrians and Hungarians. Her size at different times varied from 50,000 to 125,000 square miles. But changes in geographic size connote other more profound changes.

The predominately Romanian majority population in the province of Transylvania, for example, changed hands several times. Since 1918, Transylvania has been a part of Romania proper although a small part was ceded to Hungary in 1940. Throughout, Transylvania retained a high degree of cultural autonomy due to its Latinist language and strong spirit of nationalism.

Immigration records do not show any significant number of Romanians entering the United States before the 1880's. The earliest mention of a Romanian in America is found in the writings of Benjamin Franklin. Franklin noted that he met a Transylvanian peasant priest called Simion Damian with whom he discussed inventions. It is believed that Damian continued on his travels to the Orient. No other account about him has been found since that time.[2]

There were individual Romanians who came to America in the 1850's and took up the Union's cause. The most prominent among these were General George Pomutz (15th Volunteer Regiment of Iowa) who became the first Romanian to be elevated to the rank of U.S. Brigadier General. He distinguished himself in the battles of Shiloh, Corinth, Vicksburg, Atlanta and Savannah. Captain Nicolae Dunca of the 9th Volunteers of New York fell mortally wounded in the Battle of Cross Keys in Virginia.[3] Very little is known of others reaching America from Romania before the torrent of new immigration began in the 1880's.

Between the end of the Civil War and the 1890's, the sources of immigration to America shifted from western Europe to eastern and southern Europe. According to Maldwyn Allen Jones in his book on American immigration, the following changes took place:

> 1882 total immigration was 788,000...87% "old" immigration (German, Irish, British, Scandinavian) and 13% "new" immigration
>
> 1907 1,285,000...19% "old" immigration; and 81% "new" immigration (Eastern, Southern, and Central Europe)[4]

Further, Jones noted that a total of fifteen million immigrants between 1890 and 1914 was drawn largely from Austria-Hungary, Italy, Russia, Greece, Romania and Turkey.

Romanians entered the current of new immigration between 1881-1914. During that period, about 134,253 immigrants arrived from Austria-Hungary which included the province of Transylvania. These immigrants from Transylvania were not Austrians or Hungarians; well over 90% of them were Romanians. The Romanian immigrants who lived in the Hungarian-controlled area of Transylvania were listed as Hungarians and the Romanians from the Austrian-ruled section of Bucovina were listed as Austrians. Thus, Romanians came to America with Hungarian or Austrian passports and were classified incorrectly by their passport nationality rather than their true nationality.

As in the case of other nationality groups from Eastern Europe where the people were ruled by other than their own nation, the United States immigration authorities listed such immigrants as nationals of the passport nations producing errors which were carried into the immigrant quota laws passed by Congress during the 1920's.

Emigration authorities in Romania took account of the number of Romanians leaving from Transylvania (Austrian part and Hungarian part), Romania ("the old kingdom" of Wallachia and Moldavia), and other provinces. These figures were compiled and listed by Ion Josef Schiopul

TABLE 1.

Figures for Romanian Emigration 1905-1911

Anul	Austria	Ungaria	România	Alte ţări	Total	Bărbaţi	Femei	Copii	Analfabeţi	Profesionişti	Meseriaşi	Agricultori	Muncitori
1905	94	7167	423	134	7818	7244	574	153	2194	14	223	2172	4694
1906	10811		297	317	11425	10561	864	201	4059	25	264	8504	1560
1907	18429		339	432	19200	17779	1421	248	7373	18	422	14959	2114
1908	8791		333	505	9629	8478	1151	304	3609	28	258	6976	999
1909	85	7537	113	306	8041	7036	1005	328	2702	13	96	4775	1304
1910	112	13435	267	385	14199	12602	1597	389	5034	21	217	6575	5561
1911	190	4582	145	404	5311	4228	1087	365	1646	17	213	1906	1903

Terms:

Romanian	English
Anul	Year
Austria	Austria
Ungaria	Hungary
Romania	Romania
Alte Ţari	Other Countries
Total	Total
Barbati	Men
Femei	Women
Copii	Children
Analfabeti	Illiterate
Profesionisti	Professionals
Meseriasi	Tradesmen
Agricultori	Farmers
Muncitori	Laborers

in 1913. They appear in Table 1. Ion Josef Schiopul prepared a report based on his visit to the United States and published a monograph in Sibiu, Transylvania that year.[5]

Again these figures show that the majority (over 90%) of the Romanian immigrants came from Transylvania. It was known that the Romanian peasant from Transylvania had endured the oppressive rule of the Hungarians and Austrians for centuries. Less than 10% of the immigrants came from the area known as the "old kingdom" or Romania proper. The Romanian peasants from the "old kingdom" did not leave their homeland in any significant numbers. Although their situation was not the best, their rulers, at least were Romanians.

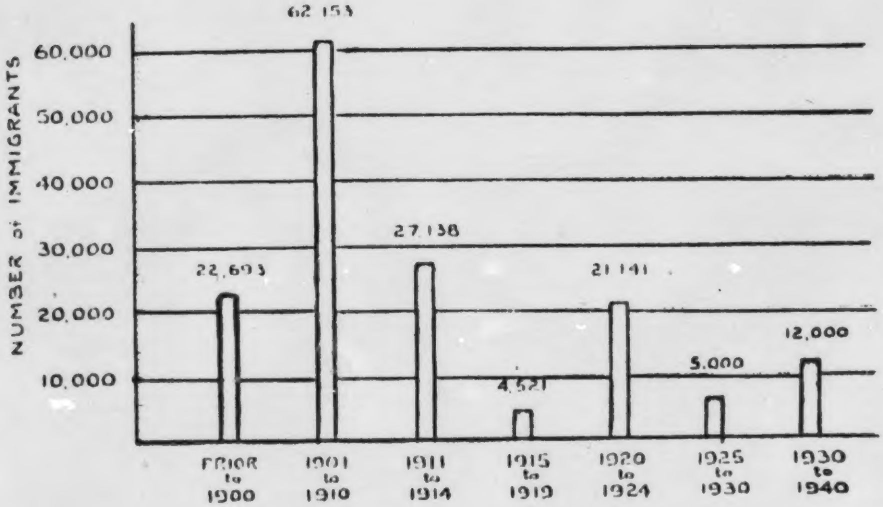
George Anagnostache, Romanian Consul in America for two decades before the Second World War, provided the statistical data shown in Table 2.

Anagnostache lists 62,153 Romanians arriving during the decade (1901-1910). The same rate of immigration continued for the next four years (27,138), dropping to 4,521 between 1915 and 1919, (the duration of World War I). From 1920 to 1924 there was another influx of Romanians, but in 1924, when quota restrictions based on 1890 immigration were imposed by law, the number diminished sharply to approximately 1,000 each year.

The 1930 census showed a total of 146,393 Romanian immigrants and the 1940 figures listed 115,940 Romanians. This was a decrease of about 30,000 which according to Anognostache was probably due to repatriation and deaths.[6]

TABLE 2.

CHART SHOWING THE RATE OF ROMANIAN
IMMIGRATION TO THE UNITED STATES



(Note--time intervals are not uniform)

Multiple Causes of Immigration

The conditions which caused the torrent of people to emigrate and the reasons which motivated men to seek a new country in which to live are many. There is no one reason. The major causes of emigration were economic, political and social problems which revolved about property rights. Land holdings were continually subdivided and for those with smaller plots this meant a decline in status, decrease in an already precarious income with continuing debt and more borrowing at excessive interest.

Other causes involved agricultural disasters and resultant poverty. Shipping declines in the 1890's caused prices of some products to be badly depressed; phylloxera, a plant pest, destroyed vineyards; anthrax killed large numbers of sheep; treaties admitted another country's products at a lower rate--these factors stimulated peasant farmers to leave their homeland to seek a better living in another land.

More personal experiences such as the following led others to emigrate from their country: (1) peasants who attempted to improve their situation went to moneylenders of the town and found they had to pay high interests thus incurring a never ending debt;

(2) mandatory service in the army during which time they were forbidden to marry; (3) many refused military service in an army of a country which was not their nationality and left to escape such service; (4) many resented the political situation which made them the oppressed and (5) there were those who sought the opportunity to emigrate to seek adventure or join others who had left.

Great numbers of immigrants were lured by representatives of companies and labor agencies seeking laborers for railroad gangs and industrial centers. Company agents came to Romanian villages and offered jobs and passage to America. Their passage was in steerage and the cost was about $40.00. Some discovered when they were aboard ship that they were heading, without their consent, for Argentina, Brazil, Cuba or other destinations.

Others chose to come on their own and paid for their own tickets. Many left on foot and found their way to seaports such as Bremen, Antwerp and Hamburg. In these ports they worked until they could pay for their fares. Others paid for their passage by working aboard ship.

New routes opened. The construction of a railroad from Karlstadt (in Austria) to Fiume (in Italy) meant a shorter land route to the sea. Many took this route to board ships for America. However, the majority continued to come through ports in Germany.

When newly-arrived immigrants were asked, "How did you come?"--a frequently heard response was "I came with Missler!" Missler referred to the travel and labor agency in Germany which brought thousands upon thousands of immigrants to America. Many immigrants carried their passports and what few documents they had in Missler travel folders of cloth which were supplied to them by the Missler organization. (see Appendix A; filmstrip frame 14)

Word From America

And then, word came back to the villages through letters from America telling of high wages. Moreover, word came from the returning immigrants in person, who told the villagers about working for 15¢ an hour--almost $2.00 a day. In Romania, the wages of a farm laborer were about 20¢ a day. The peasant realized he could make as much in one day in America as he did for ten days of work in the fields at home. Besides, the prosperous looking ones who returned after a year or two in America, with money to pay family debts and buy bigger plots of land, livestock and so on...influenced many to leave for the "golden land of opportunity".

Families sent one or more members to America to work and send back funds so that the others could survive or be better off. Often, this income from the person in America meant the difference between poverty and a satisfactory living condition.

Similar situations existed in other countries during that same period. Once word reached villages from relatives or friends that there was work to be found and good wages to be earned in America...the fever began...the siren song had its effect; thousands upon thousands streamed out of Europe for America.

A Thousand Dollars and the Passage Home

The Romanian immigrant left with the intention of helping his family by making money and eventually returning home. The often heard expression of the time was "Mia si bani de drum!" (A thousand dollars and the passage home).

The work of the propagandist with fantastic tales of becoming rich, of the ease of making money in America motivated the majority of the Romanian peasants to leave in the beginning with no idea of remaining in America. Many of them did not stay; they had only come to make money so that they could return to live the life of a wealthy country gentleman.

Andrei Popovici, Secretary of the Romanian Legation in Washington, D. C., in 1933 wrote:

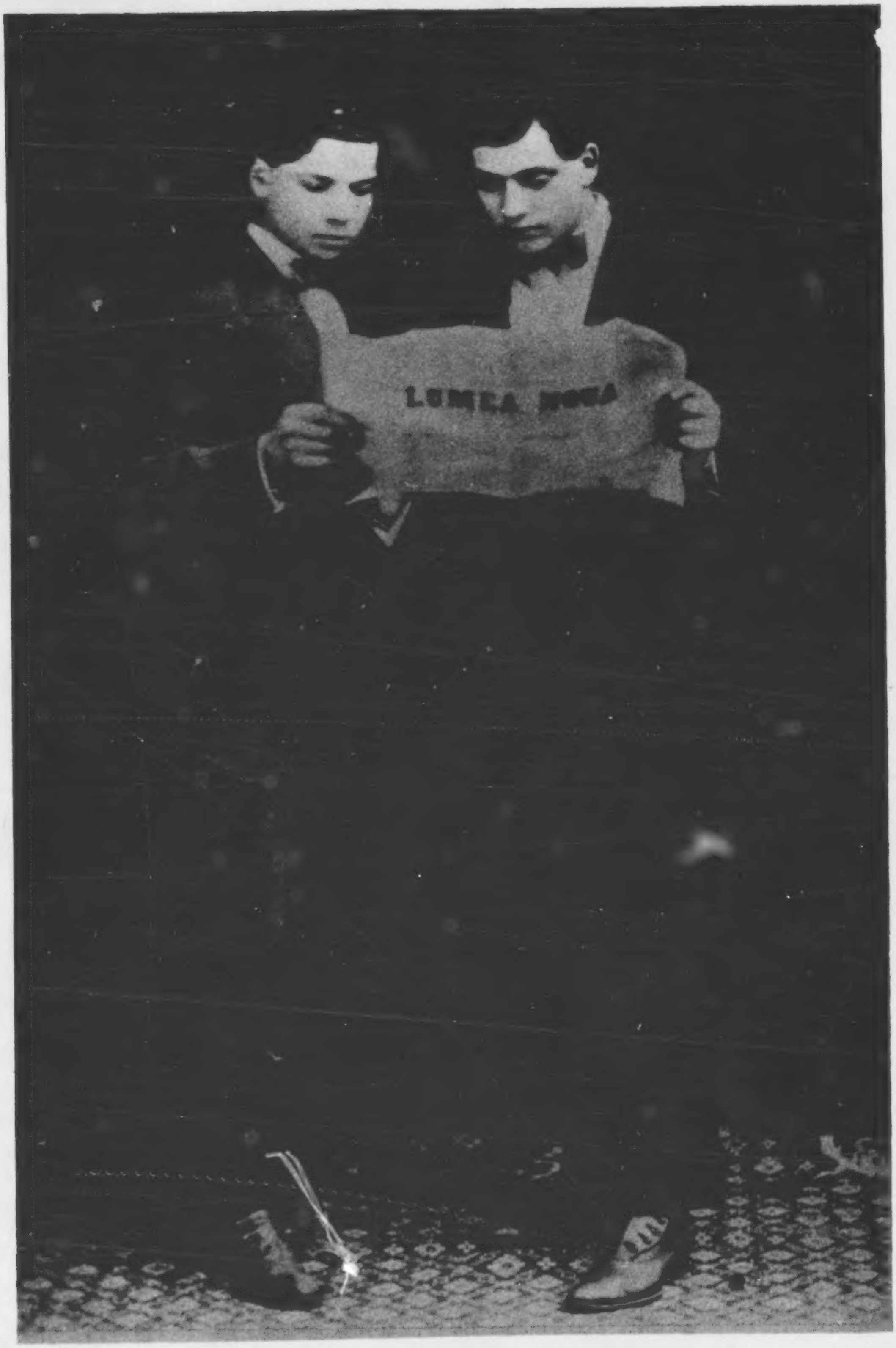
> ...many Roumanians who came to this country were lured by the tales of adventure in the New land, which were circulated in their country. However, with life becoming harder and harder in Transylvania, emigration took tremendous proportions. It is from Transylvania that at least ninety-nine per cent of the Roumanian immigrants came to America. This province, which is inhabited mainly by Roumanians and which until the end of 1918 was under Hungarian domination, was subjected to a brutally forceful policy of denationalization. To this end the Hungarians put the greatest obstacle before all efforts on the part of the Roumanians to better their lot. Restrictive measures were adopted which made it extremely difficult for them to acquire real property. Driven to despair, many of them decided to leave their ancestral land and to come to this country where they knew that untiring work was rewarded. The letters written by those who were the first to undertake this adventure related many wonderful things about the new country. They were read by all the relatives and friends who were left behind, and were eagerly discussed by the whole village. On market days, in the city, the news was imparted to the friends from the neighboring villages. Soon there was practically no community which could not boast that some of its members were in America. [7]

The New World

Large numbers of Romanian immigrants chose to live in one of the following six states: Ohio, New York, Pennsylvania, Michigan, Illinois and Indiana where they settled in the large cities. There are relatively few places where there are large Romanian-speaking groups compared with other ethnic groups such as the Polish and Lithuanians in the Chicago area. Romanians settled near one another in approximately twenty-five cities about the United States[8] as shown in Table 3.

They came to Gary to work in the steel mills. They came to Indiana Harbor to work in the steel mills, factories and the cement plant. They would meet many from their own villages in these cities and form their own colonies.

On their arrival, they were naturally overwhelmed. The language was alien to them, the customs confused them, and the cities were even stranger to them--all seemed very different from the village life with age old customs and traditions and the language of the "old country". Nevertheless, the immigrant found that in these cities which attracted other immigrant groups with equally foreign languages and ways they had something in common--a desire to succeed and to make a new life in the new world.



ARRIVAL IN THE NEW WORLD

Two brothers, newly-arrived in America to join their father and oldest brother who had come four years before them in 1898, pose with a newspaper. The headline reads LUMEA NOUA (The New World). The photo was sent to their mother in Romania. She would join them the following year with their sister and two younger brothers.

TABLE 3.

CITIES IN THE UNITED STATES WITH A ROMANIAN ETHNIC POPULATION

Number in Thousands

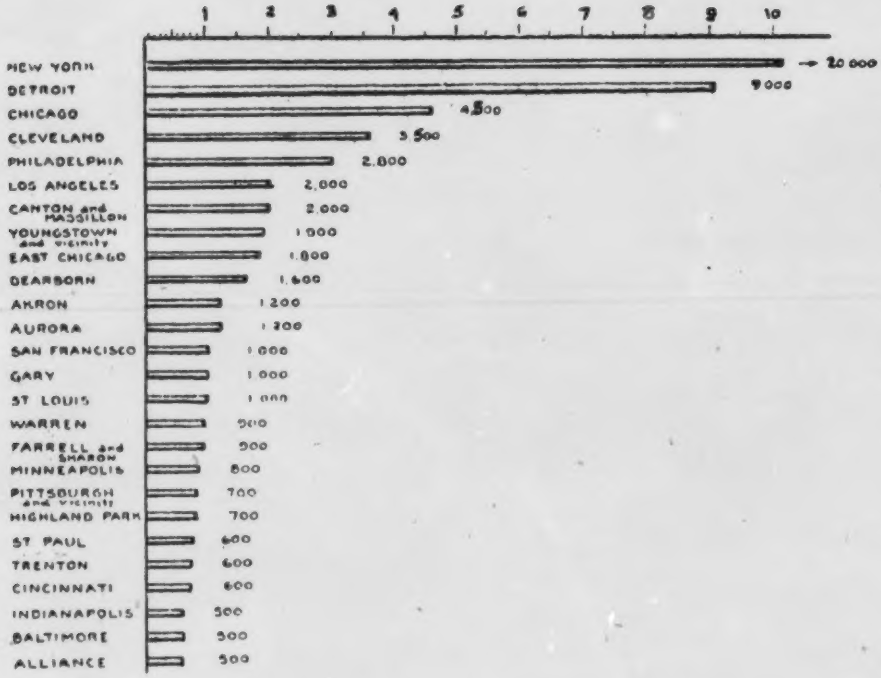


Chart shows cities with a Romanian ethnic population of 500 or more (including children).

Figures from New Pioneer, 1944.

Note to the teacher:

See Appendix A, filmstrip frames 4 through 22 for additional information and materials to use with this section.

II. ROMANIAN IMMIGRANT'S LIFE IN THE EARLY DAYS

The Romanian immigrant who came to Lake County was drawn together by his longing for home and a desire to be among those more like himself. In Romania he had lived in his village. He was a peasant farmer--as had been his ancestors for centuries before him. In America, it was natural that he would seek and join those who spoke his language and understood his ways. He adjusted to life in the industrial city more easily because he was with other Romanians.

The majority of these early immigrants were men, ages 20-40. Heads of households and older sons of families came first. Those who followed within a few years were quite young--16 to 20 years of age, they wanted to join the others. They also wanted to make a new life for themselves in America.

One of the early newcomers to Indiana Harbor described his feelings in these words:

> "We were so poor in Romania...I was too young to think that far as to what I would become. I was young and I just wanted to do better. That was all there was to it. When I came here, it was a new life compared to what I had in the old country. That made me and millions like me--to try to do what we did. We found that here we could have a better life."[9]

At the turn of the century, Romanians arrived in Lake County, Indiana to find employment in the new industries being built in the Indiana Harbor section of East Chicago, Indiana where the majority of immigrants settled. The city of Gary, Indiana was founded in 1906 when new steel mills were built there. Thousands of newcomers arrived to find work and settle in Gary.

Heads of households and young men came first.

New Homes in Lake County, Indiana

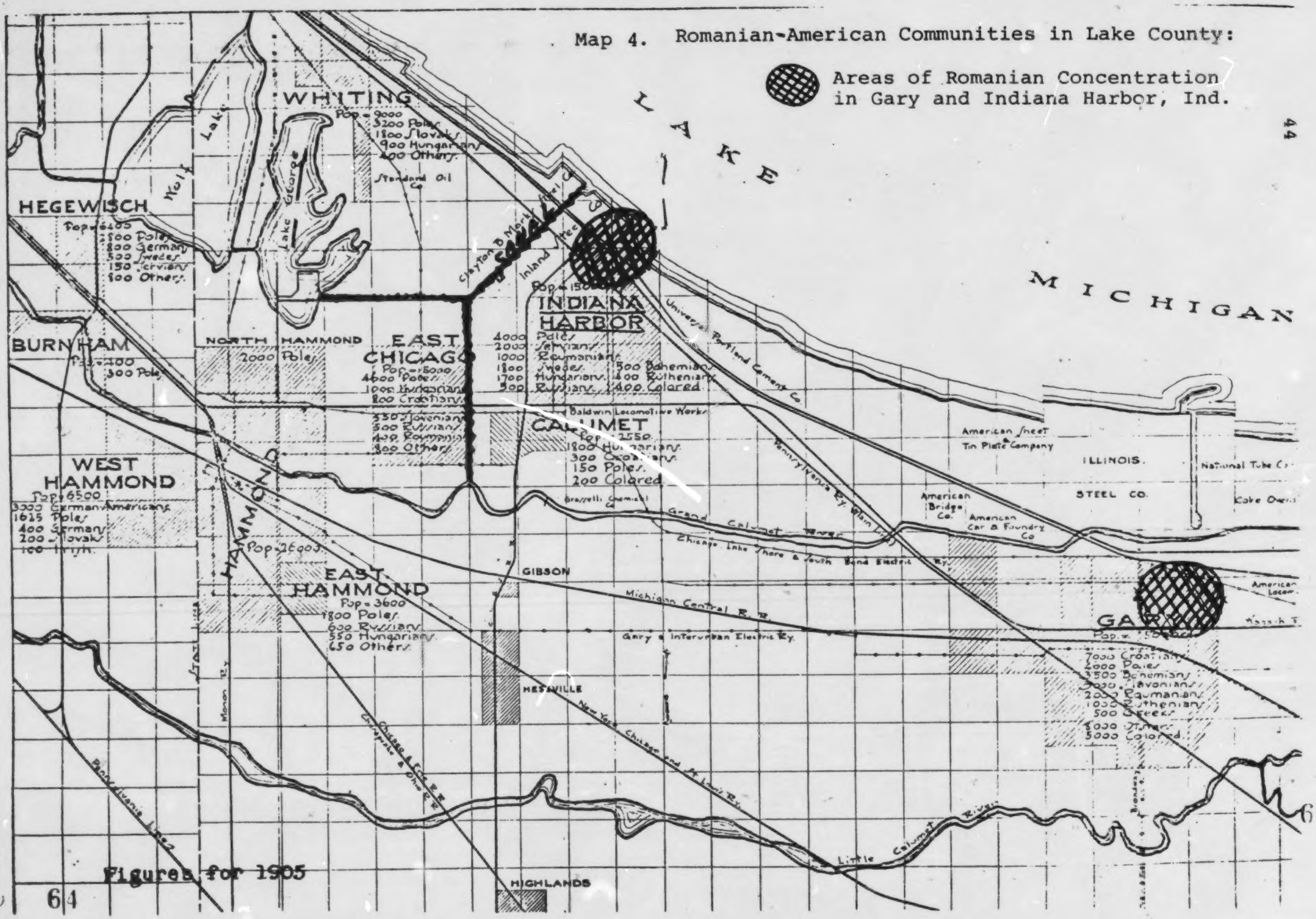
Lake County was not known to the industrial world in the early 1900's. The total population of the entire county numbered about 12,800 in 1905 and of this number 3,000 were listed as foreigners.[10]

The mills and factories came to that small section in northwest Indiana where land was cheap and good markets were nearby. Located approximately twenty miles from Chicago, this narrow section was crossed by ten great railroads. Excellent harbors on Lake Michigan could be built easily. A canal just west of Indiana Harbor connected Lake Michigan with Lake George and the Grand Calumet River. Along the banks of this canal, mills and factories were built. The workers came and among the first were Romanian immigrants.

The population figures show that Lake County grew rapidly from 12,800 in 1905 to 87,000 in 1916. The section of East Chicago known as Indiana Harbor grew so rapidly as a result of the building of the Inland Steel Company, that East Chicago was considered the fastest developing city in America in that period. East Chicago was listed as having grown 980% in 1916 exceeding Oklahoma City which had increased 539%.[11]

Even more spectacular figures were recorded in the area that became Gary, Indiana. Less than ten miles to the east of Indiana Harbor, a site was selected for the

Map 4. Romanian-American Communities in Lake County:



Areas of Romanian Concentration in Gary and Indiana Harbor, Ind.
LAKE MICHIGAN
WHITING
Pop = 9000
3200 Poles
1800 Slovaks
900 Hungarians
400 Others
Standard Oil Co
Wolf Lake
Lake George
HEGEWISCH
Pop = 6405
2500 Poles
800 Germans
500 Swedes
150 Servians
500 Others
BURNHAM
Pop = 400
300 Poles
NORTH HAMMOND
2000 Poles
EAST CHICAGO
Pop = 15000
4600 Poles
1000 Hungarians
800 Croatians
550 Slovenians
500 Russians
400 Roumanians
300 Others
Clayton B Mark Steel Co
Inland Steel Co
INDIANA HARBOR
Pop = 15000
4000 Poles
2000 Servians
1000 Roumanians
1800 Swedes
1700 Hungarians
500 Russians
500 Bohemians
400 Ruthenians
1400 Colored
Universal Portland Cement Co
Baldwin Locomotive Works
CALUMET
Pop = 2550
1800 Hungarians
300 Croatians
150 Poles
200 Colored
Grasselli Chemical Co
WEST HAMMOND
Pop 6500
3000 German-Americans
1625 Poles
400 Germans
200 Slovaks
100 Irish
HAMMOND
Pop 26000
EAST HAMMOND
Pop = 3600
1800 Poles
600 Russians
550 Hungarians
650 Others
GIBSON
HESSVILLE
HIGHLANDS
Grand Calumet River
Chicago Lake Shore & South Bend Electric Ry.
Michigan Central R. R.
Gary & Interurban Electric Ry.
Pennsylvania Ry.
New York Chicago and St Louis Ry.
Chicago & Erie R.R.
Chesapeake & Ohio R.R.
Pennsylvania Lines
Monon Ry
State Line
Little Calumet River
American Sheet Tin Plate Company
ILLINOIS STEEL CO.
National Tube Co
Coke Ovens
American Bridge Co.
American Car & Foundry Co
American Locom.
Wabash R
Broadway
GARY
Pop = 50000
7000 Croatians
6000 Poles
3500 Bohemians
3000 Slavonians
2000 Roumanians
1000 Ruthenians
500 Greeks
5000 Others
5000 Colored

Figures for 1905

Illinois Steel Corporation now known as the United States Steel Corporation, Gary Works. An entire city of 50,000 grew from 1906 to 1916. A survey in March of 1917 showed that "a new community of 600 souls moved into one section of Gary in one week."[12] This same survey showed that 59 different nationalities were tabulated in Lake County during that period.

Among the first laborers in Gary were Romanians. Arriving with many other groups, they lived in tents or tar-paper shacks until buildings were erected. Those who had come with the earliest groups by freight trains lived in box cars. They rowed in small boats from the train to the construction site of the new mill.

The growth rate of these two cities--East Chicago (Indiana Harbor) and Gary was phenomenal. Where there had been no cities as we know them--no buildings or streets--immigrants formed their own communities. As buildings were erected and homes constructed, little communities within the larger community developed, providing protection, familiar surroundings and social life.

Origin of Societies

Romanian life in America after the first decade can be described in this way: There existed in America, a Romanian way of life with churches and societies, with balls and programs, with sezatori (sewing circles where the girls sewed while the young men entertained them --chaperoned by the older, married women) as in Romania. And, there were parades in national costumes and visiting among Romanian families. This took place one day of the week--on Sunday. The rest of the week was a life of menial labor in factories which did not resemble a Romanian way of life at all.

Work in the factories and mills was indeed a very different way of life for Romanian immigrants who a few years before were peasant farmers from villages. Their work in the villages involved the oxen and plow, primitive farming methods or work as a cioban (shepherd) tending sheep in the hills of Transylvania. Thus, the factory, until they became adjusted to their new surroundings, was a strange place for them. In those early days, accidents were not uncommon. Church death records show that a significant number were killed due to factory and railroad accidents. The factory whistle which was used to signal a factory mishap was a frightening sound heard too often before strict plant safety rules were enforced.

1905 photograph of an early fraternal society
in Indiana Harbor.

> "We created the society--we had reasons for it because if someone had an accident, we had no old people among us...only young. We would have no place to go and get help and advice. We did not have any support. If someone got killed or injured in an accident, we would collect money--a quarter, dime, or a dollar ...that was rare--to help pay for a funeral. We did this among ourselves. That gave us the idea to start a society locally, with a quarter a month dues. And, when something happened among us, we were right there to help."[13]

In these simple, forthright words, an early immigrant explains the formation of the fraternal society and tells of its need and purposes in those days.

And, these early immigrants did form societies to provide assistance. In the Lake County area, the following societies were formed and are in existence today:

Transilvaneana Society (Indiana Harbor) 1905
Tricolor Society (Gary) 1908
Nicolae Iorga Club (Indiana Harbor) 1909
Unirea (East Chicago) 1913
Lodge #148--formerly known as Societatea Bihoriana
Banaţiana Abraham Lincoln (Gary) 1918.

Work

The following information was included in a speech given by Joseph Block, former President of the Inland Steel Company to the members and guests of the Transilvaneana Society on the occasion of their 50th anniversary celebration in 1955:

> ...Many people of your nationality were here almost from the beginning...if those who have built Inland could not have used their own initiative and enterprise, the company's growth and success would never have been attained...[14]

In 1901 two Romanians, John Covach and Pete Cionta, along with two Irishmen, Jim Doherty and John McGrath, left the Muncie plant of Midland Iron and Steel Company to come to Indiana Harbor where the new Inland Steel plant was to be built. A group of about 40 men followed them later that year. They were brought by R.J. Beatty who had operated the Muncie firm and who became the general manager of the Inland works. Covach worked first as a laborer during the construction of the plant and then as first helper in the No. 1 Open Hearth.

Romanian work gangs, as they were called in those days, were common. According to one of the early workers in the Gary Works of United States Steel Corporation,

> "There was a Romanian man...Prasca, at the Gary Works who was a boss. He had a good education in Romania and had a good position in the mill. He had work gangs composed of Romanians--only Romanians. My father worked with him at the open hearth and I got a job working there, too." [15]

Another source claimed:

> "In the old days...when they started working... digging ditches over there by Gary Works and the whistle blew to go home...and they had a patch left to finish...the boss said 'Hey, let's finish this first.' See, they (the old timers) were used to that. Workers don't do that today. Today, they quit a half hour before the whistle blows." [16]

The early immigrants who were interviewed about their early work experiences were proud of the hard work and the contribution they made to the company. One was especially proud of the fact that he had worked for 47 years and had missed work on only six occasions.[17]

Sheet mill crew poses after 12-hour work day at Harbor Works (circa 1904).

Another made these comments about work experiences:

> "In 1905, I worked in the cement plant. I was 15 years old and I had come to Indiana Harbor to join my two brothers who were older and came before me. They got a job for me and I got 15¢ an hour. I worked 12 hours a day, seven days a week for 363 days a year. There were two holidays that the factory declared--Christmas and the 4th of July. If you were healthy, you worked 363 days a year; which I did!"[18]

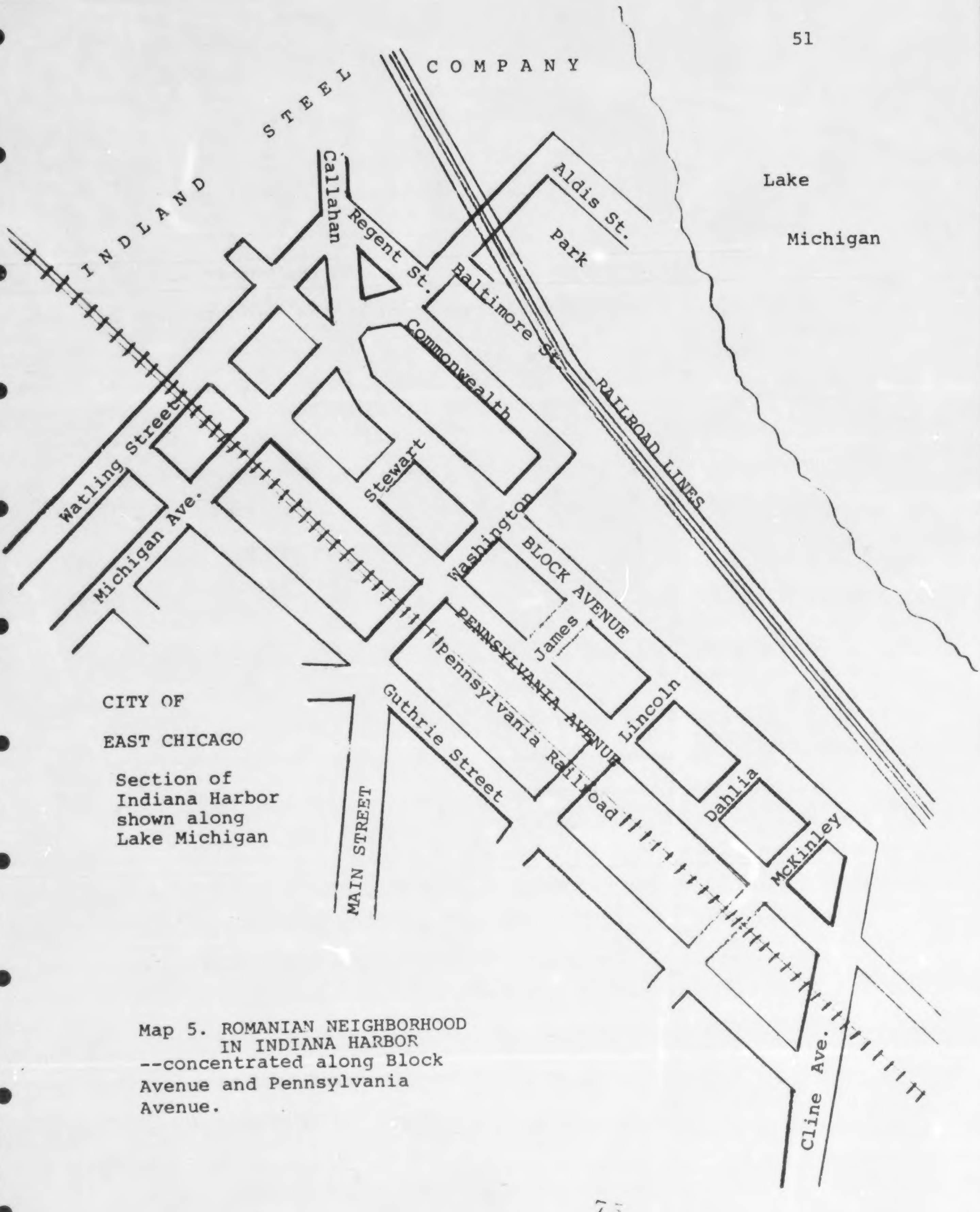
Excerpts from interviews with several early immigrants provided much information about working conditions and relations. The following interesting as well as humorous experience of one of these early workers in steel mills of the time illustrates this very well:

> "I was 16 years old when I got my first job in the mill. Then I worked for 15¢ an hour. So, in a short time, I became a heater. I learned so I could make better money. What I did was learn the job by watching others work. I would help somebody so that I could learn their job. I could heat the steel to the proper temperature just by looking at its flame."
>
> "Once, while I was working in the rolling mill --the unions were getting started--I got bumped off my job on the furnace. So, I got mad and quit. I went to work in a wire mill. This man who bumped me off my job put so much steel in the furnace and heated it so hot--it all stuck together. They sent for me to come and help them out. I told them I wanted to talk to the 'big boss.' When he came, I said...'how many times I did you favors...I used to work 36 hours when the other heaters didn't show up and then you throw me out.' That's what I told him."
>
> "Then, the 'big boss' said, 'Come back and get those heats out of the furnace and I promise you as long as you want, nobody will bump you off your job, again.' So, I went back and turned all the burners off and let the steel get cold. The roller asked me what I was doing and I said, 'You want this heat out, let me do it my way.' So, I turned on the first burner. When I turned on the second burner after 10

> minutes to top heat, I had a long hook and I hit the top billets one by one and pushed them through the door until I got the whole heat out. When I finished, everybody started clapping their hands. After that, nobody ever came to bump me off my job even if they had more seniority."
>
> "The same thing happened when I started work at Standard Forge in East Chicago. I had the job feeding the furnace from the back and another man had the job as heater. When the heats all stuck together, everybody was just standing around. So I came to the front too, I was shaking my head and the boss said, 'What's the matter?' I told the boss-- 'You have the wrong man in the back and wrong man in the front!'"[19]

Early immigrants in those days had no means of transportation and situated themselves as close to the factory as possible. The majority of Romanian homes and business establishments in Indiana Harbor were located between the Pennsylvania Railroad tracks and the lake. Starting at the railroad tracks, the first street was Pennsylvania Avenue, the second Block Avenue, the third Commonwealth Avenue, the fourth Regent Street, the fifth Baltimore Avenue and the sixth Aldis Avenue.

The South Bay Hotel which was known as the "Executives' Hotel" was located facing the lake on the corner of Aldis and Michigan Avenue. The Harbor Hotel usually called the "Worker's Hotel" was located on the corner of Block Avenue and Michigan Avenue.


INDLAND STEEL COMPANY
Lake Michigan
Callahan
Regent St.
Aldis St.
Park
Baltimore St.
Commonwealth
RAILROAD LINES
Watling Street
Stewart
Washington
BLOCK AVENUE
Michigan Ave.
PENNSYLVANIA AVENUE
James
Pennsylvania Railroad
Lincoln
Guthrie Street
Dahlia
McKinley
MAIN STREET
Cline Ave.

CITY OF

EAST CHICAGO

Section of
Indiana Harbor
shown along
Lake Michigan

Map 5. ROMANIAN NEIGHBORHOOD IN INDIANA HARBOR --concentrated along Block Avenue and Pennsylvania Avenue.

Streets were either sand or crushed stone with wooden sidewalks in the early 1900's. Along Cedar Street, later renamed Main Street, boardinghouses, saloons, groceries, and other businesses were established. On the corner of Cedar Street and Broadway was the Casa Romina (Romanian House), a structure having a very large room with forty beds--dormitory style. Here, the new Romanian settler in Indiana Harbor slept and then went to work for his twelve hour shift. While he was at work, another from the second shift, occupied his bed. This aspect of life in America was referred to by the Romanian immigrant as bortul (boarding).

Boardinghouses

Boardinghouses were generally large, two-storied structures. There usually was a saloon, large dining hall and kitchen on the first floor. Large sleeping rooms resembling barracks were located upstairs. The cost in those early boardinghouses ranged from $6.00 to $10.00 a month per person for room and board. Smaller boardinghouses which were in private homes usually cost less, especially if the men shared the expenses and household chores.

Long tables and benches were used for meals. It was not unusual for the fare to consist chiefly of stew. A huge kettle of stew with generous amounts of meat and potatoes was prepared each day by the bortarita (wife of

A group from one of the boardinghouses pose for a photograph.

the boardinghouse owner). Stew was eaten at breakfast, dinner (lunch) and supper (dinner). Lunch was synonymous to them with the meal that was carried to work in their lunch pails. It was not uncommon for the boarders to carry stew in lunch pails to work with them. However, sandwiches of meat--especially pork chops, a particular favorite, and fresh fruit were usually packed in their lunch pails.

The better boardinghouses served eggs and large pieces of bacon or ham in addition to the usual stew for breakfast. Dinner, the noon meal, and supper in the evening always included soup. Soups were thick with meat and vegetables. The ciorbas (sour soups) were special favorites. After the soup course, plates of meat and potatoes followed. Meals were served family style. Desserts were not a part of the boardinghouse fare except on Sundays and holidays when scovers (bismarck type doughnuts) were served with hot coffee.

The husband and wife who operated the boardinghouse often hired help as needed. There were bed linens and towels to be washed and general cleaning and dishwashing to be done. Work clothes were washed as part of the boardinghouse services but "Sunday shirts" were washed and ironed for an additional charge. The laborers considered a white shirt or silk shirt in fashion at that time, a luxury.

There were very few Romanian women among these early newcomers. Women came with their husbands or ventured to come along when small groups of people departed from their village. The few women who came with their husbands started boarding houses. Others found work as domestics. Later many women found employment in the factories.

The boardinghouse was an important part of the immigrant's life in America. In these industrial areas, boardinghouses and the saloons were their meeting places. These were similar to the English inns and pubs being places to gather with friends to talk, drink, play cards, or pool (billiards). The boardinghouses and saloons were also places where their activities were held: dances, weddings and funerals.

If a Romanian immigrant did not come to join his family or other relatives in America, he came to a city in America he had heard about from letters received in his village. He came to that place in America where others from his hometown had settled. There he found a Romanian boardinghouse or saloon. There he found the others who had left before him.

One such immigrant who is now 81 years old tells about such an experience. At the age of 16 years in 1913, he came to join his father who had left for America five years before him in 1908. His mother had died when he was two years old, and at the age of eleven he was left with his step-mother in Romania. Five years later he joined his father in Muncie, Indiana. Soon after he arrived in Muncie, father and son left for Gary, Indiana where they knew many townspeople from their village in Romania had settled.

> "We arrived in the evening about 5 o'clock. It was almost dark. We had no address, nothing. We left the 'Pennsy' railroad station and walked. We came to 13th and Broadway and my father said 'Now let's go this way because here the houses are bigger.' And we came to 13th and Jefferson. We stopped and listened as we passed a big building. At the door, we heard Romanian spoken. We entered the house. And where did we enter? At our own townspeople...others from our own village in Romania who had immigrated here. Ana Sabau's father...no, her uncle was there. He had a saloon and a woman from our village had a boardinghouse upstairs. The whole house...in about fifteen minutes...the whole saloon was filled with people from our village. All at one time in Gary there were 69 of us from our village..."[20]

Other newcomers to Gary in those early days have their recollections:

> "The Romanians settled here in Gary near Broadway. There was Duma, a saloon keeper. Caprariu, a saloon-keeper, Dobre and Flezer had saloons and almost all had bort (board), too. Some had hotels. All were located near 13th and Jefferson. The center of the Romanian community was there...to the Wabash tracks and down 11th Avenue."[21]

Theodore Andrica describes the early saloons in the Cleveland area and explains their significance in the Romanian community. The following article was recently published in the Romanian American Review (vol. 1, no. 2).

The Saloon

by Theodore Andrica

After the boarding house, the second commercial enterprise undertaken by venturesome Romanian immigrants was the saloon, which the Romanians called salon. It was the only enterprise that required a relatively small investment and little experience.

* * * *

The saloonkeeper did not need a bartender's manual to please the appetite of his customers. Only two kinds of drinks were served: beer and whiskey. The prices were established by the brewing companies and were uniform in all saloons. The beer cost usually five cents and a small glass of whiskey five cents.

It was in the saloon that the early Romanian immigrant worker found refuge and place to rest. In his boarding house he often had to share a bed with another man; and, with 20-30 boarders in the house there was not much chance to rest.

It was the saloon that served as the stage for many impromptu singing bouts, consisting of nostalgic doinas and irredentist patriotic songs expressing the bitterness of the Romanians against the foreign rule in their homelands: Hungarians in Transylvania and Austrians in Bucovina.

Like the boardinghouse keepers, the saloonkeepers became leaders in the growing Romanian immigrant community. The saloonkeeper learned English faster than the factory worker and he soon acquired a reputation for having useful contacts with local politicians, councilmen, policemen and similar officials.

Since the early immigrants did not trust banks very much, the saloonkeeper also played the role of the banker. Many saloonkeepers kept the immigrants' savings in their strong boxes and also loaned money to Romanian customers for steamship tickets with which to bring spouses and relatives from the Old Country to America.

Every saloon had a larger room where weddings could be held. At times religious services were also celebrated here by visiting priests. It was not until 1904 that the first "permanent" priests began arriving in America.

The idea of forming some sort of organization to aid the sick and for funeral expenses was born at meetings in boardinghouses and saloons.

Without any doubt, the early saloons in the Romanian communities played a very important role.

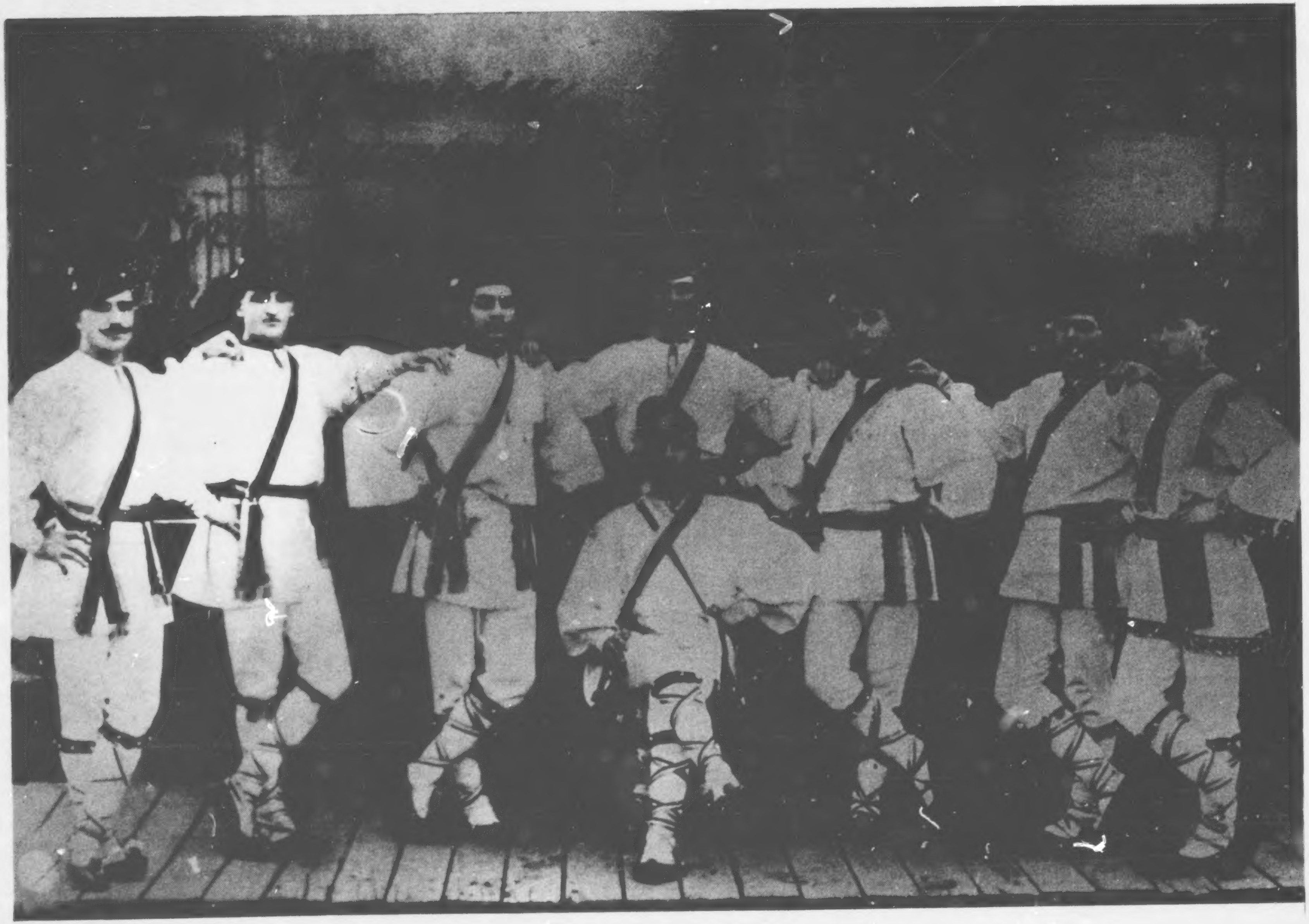
Social Life

The entertainment and social activities of the Romanian immigrants were simple. They shared good times singing songs from the old country or laments with improvisations of nostalgic lyrics.

On Saturday nights and Sundays they gathered at someone's home or in a spacious room of one of the boardinghouses. Here, they enjoyed themselves with simple pleasures. They took turns entertaining each other with their favorite songs or sang together; they danced and challenged each other with a new step as is done in the Caluserul (Dance of the Horsemen); someone would play his flute or violin; or another would read from one of the few Romanian books that were available. They amused themselves by telling humorous or nostalgic stories. These were often sentimental stories since their thoughts of home were remembered on these occasions with each other. Solemn moments were reserved for the letters which arrived from the old country. These were read aloud and all listened. Those would could write were enlisted to write letters for those who could not write.

Some would drink to forget their loneliness, but drinking was usually in moderation in order to save money. They valued their hard-earned wages and saved much of it to send back home. They spent very little. Frugality was a practiced virtue. Yet, they assisted one another whenever necessary.

> "When money from America was sent home to those in Romania, it was like heaven. But, you know how they got together to send so much money home--. What they did in the boarding house--is that a man would say, 'Next payday I am sending home money' and the others would loan him five or ten dollars and when he got it altogether...he had maybe 200 American dollars which was a huge sum in Romanian money. Back home (in Romania) they did not know this---they thought he earned it all in a short time. They thought America was paved with gold!"[22]



A group of Caluseri (dancers) pose in front of a saloon in Indiana Harbor--circa 1915.

Ballads

> "Among the many sources that offer research possibilities for the study of immigration are ballads and songs produced in great numbers and many languages by and about immigrants from European countries to the United States..."[23]
>
> --Theodore Blegen

The ballads of immigrants told not only of immigrant dreams of what America might be, but also homeland conditions, the reasons for immigration, farewells, the Atlantic crossing, and varied experiences--good and bad--in the New World.

The Romanian doina is a ballad--a song of happiness or sorrow. Each Romanian had his favorite doina, his story. The immigrants' feeling of loneliness and longing for those back home in the old country is expressed in the poignant lyrics of their folksongs. "Doina din America" is a ballad written by an unknown composer in the Lake County area. A recording with a Columbia label was made in 1913 by several artists from Indiana Harbor: Georghe Radu, tenor; Nicodim Hanzi on the violin; and Victoria Fodor at the cymbolom.* Excerpts of the song have been translated by Rev. Fr. George Muresan, as follows:

> At home in my own village, my mother would take good care of me; my brothers were all around me.
>
> At home I owned no dollars; but I had my cart and oxen, and with them I made my living.

> The dollar may be mighty, if you toil for
> it...wretched thing that it is; but how
> many hundreds of stalwarts are lost among
> the mills because of it.

There are a number of folksongs presented in the recording and accompanying booklet Ballads of the Romanian Immigrants which are a part of this curriculum project. The following doina "Cobzar Batran" (The Old Minstrel) is a typical folksong of that period. The cobza was a precursor of the guitar.

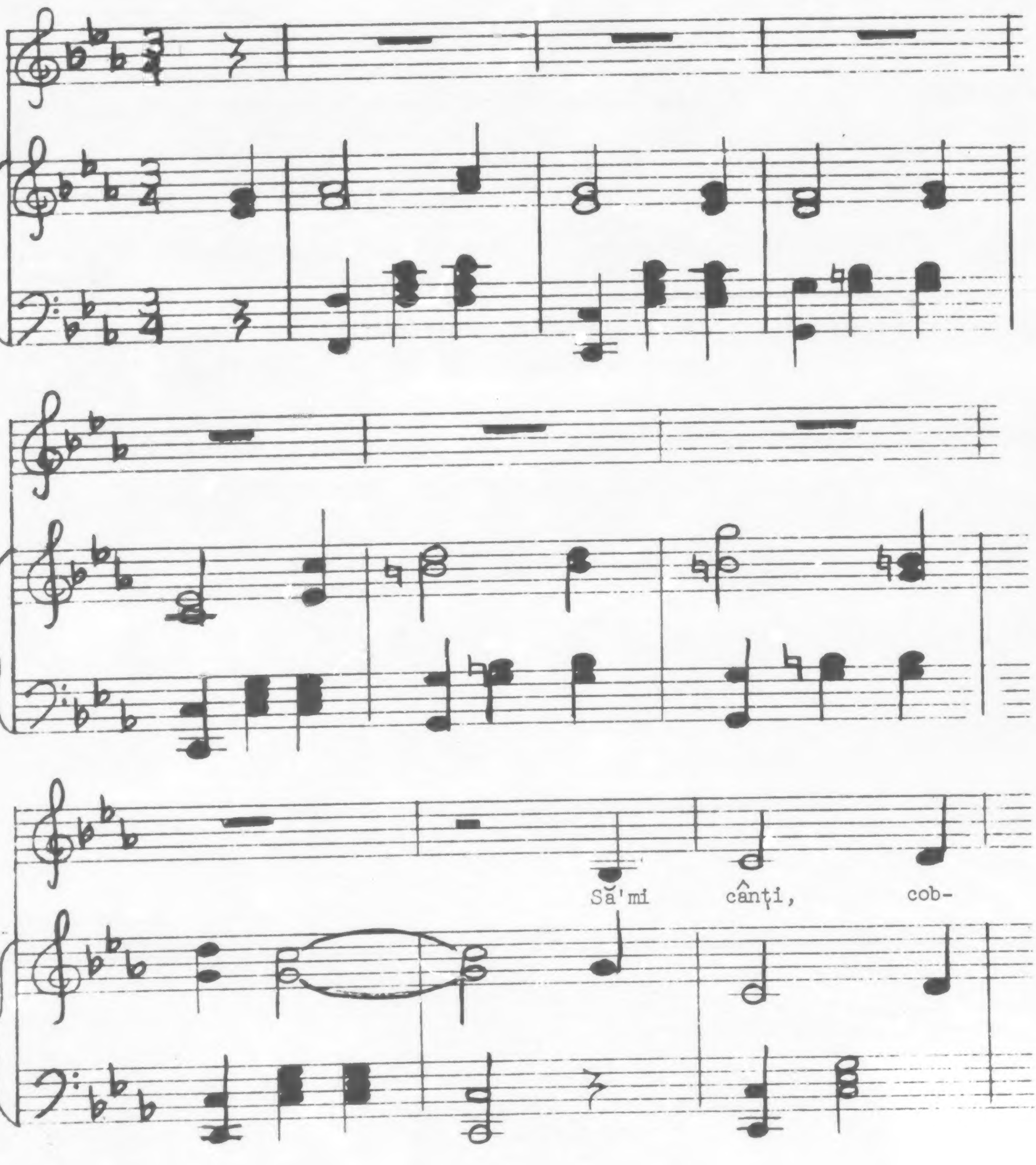
---

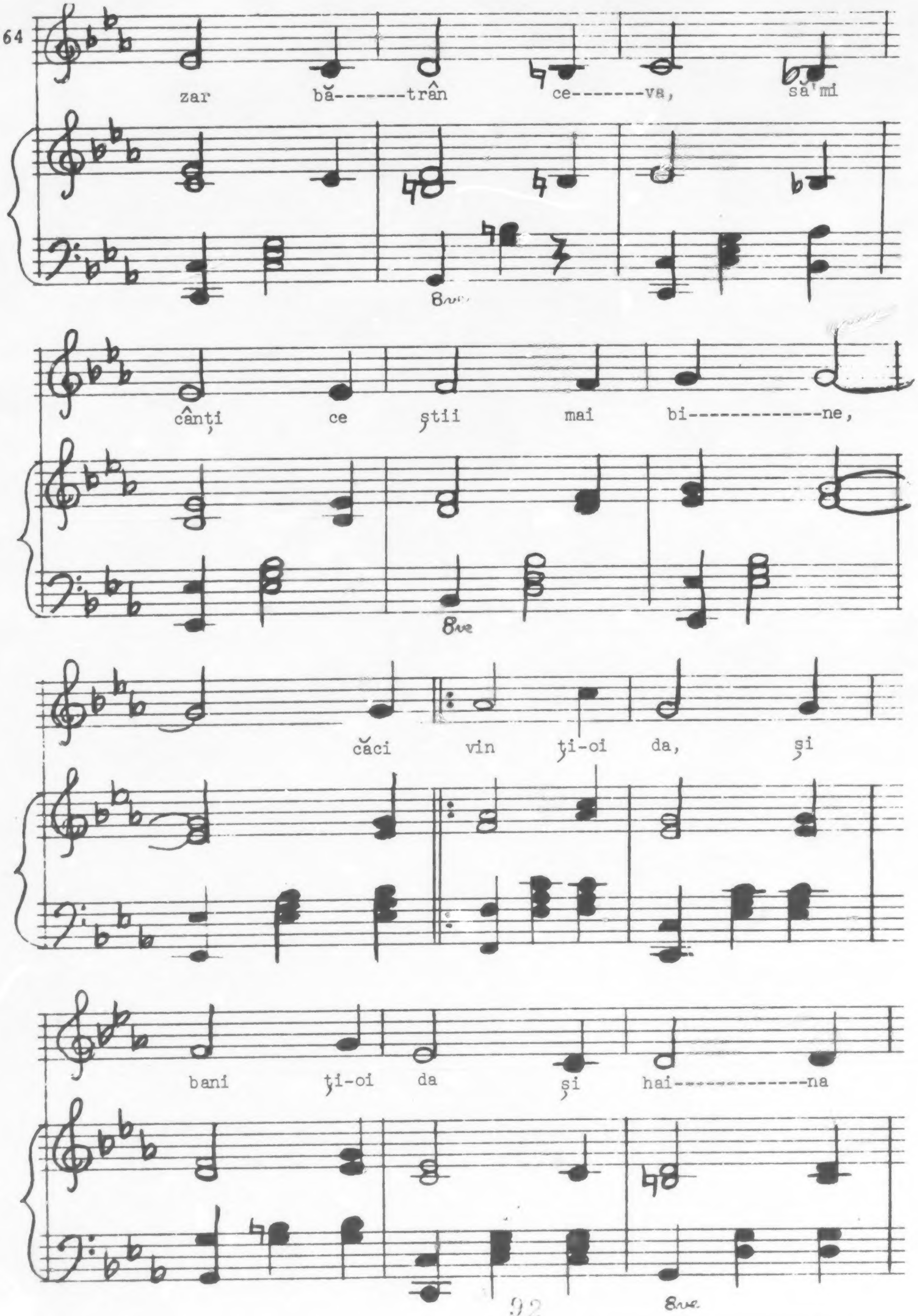
* cymbolom--musical instrument which is a cousin to the xylophone, marimba, and vibraphone.

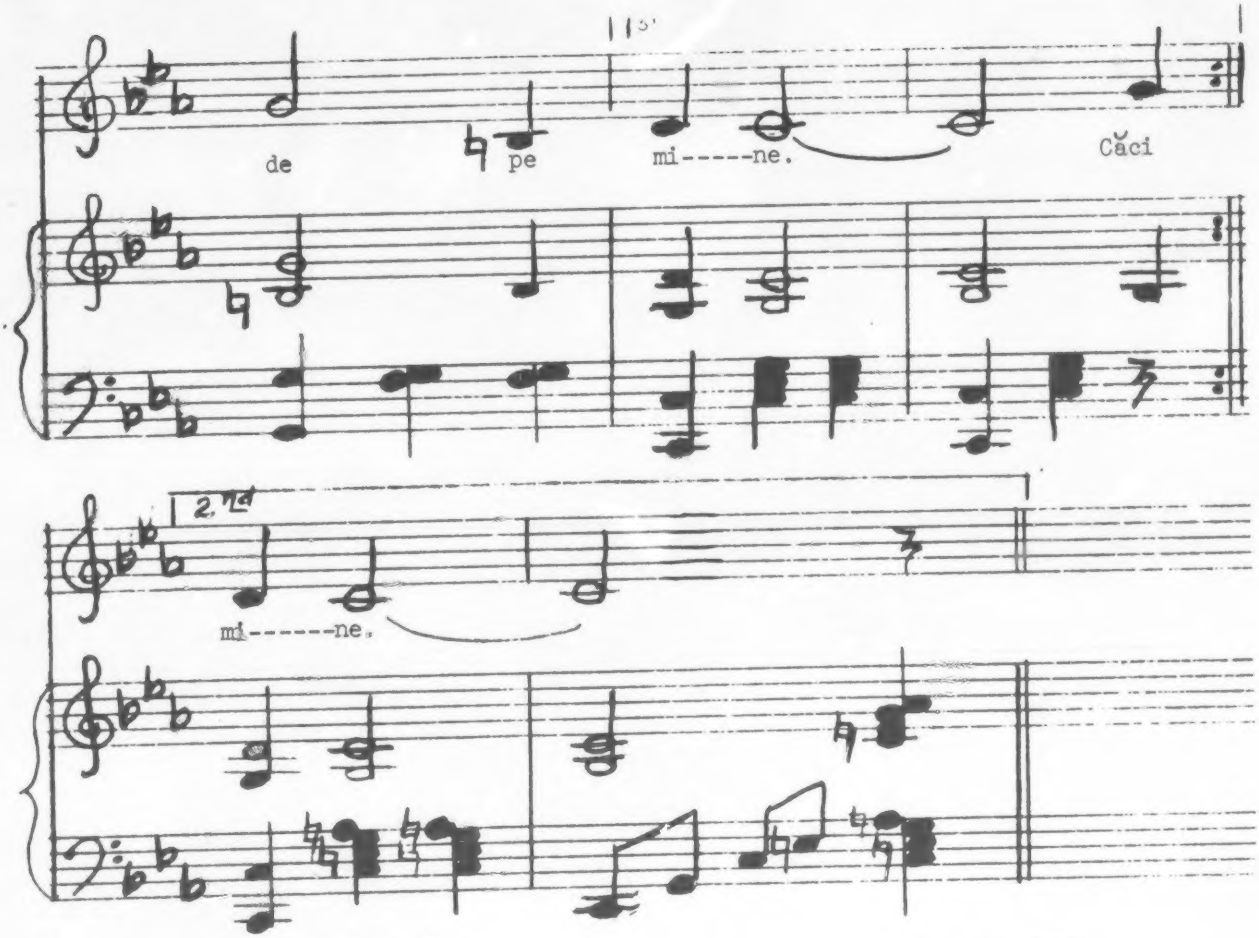
Music: N. Pascu

Verses of V. Mihailescu

Cobzarul


Să'mi
cânţi,
cob-


64
zar bă--------trân ce--------va, sa'mi
8ve
cânți ce știi mai bi-------------ne,
8ve
căci vin ți-oi da, și
bani ți-oi da și hai-------------na
8ve



COBZAR BĂTRÂN

Să-mi cânți, cobzar bătrân, ceva,
Să-mi cânți ce știi mai bine,
Căci vin ți-oi da și bani ți-oi da,
Și haina de pe mine.

Să-mi cânți, cobzar, din cobza ta
Povestea de iubire,
Ce m'a făcut ca să tresar
De-atâta fericire.

Să-mi cânți, cobzar bătrân, ceva,
Să-mi cânți și din ghitară,
Că doar s'o isprăvi cândva,
O viaț'atât de-amară . . .

Lăsați-mă lângă pahar,
De viață nici nu-mi pasă,
Eu sunt copilul nimănui
Și n'am nici bani, nici casă . . .

Lăsați-mă in fum să stau,
In crâșma'ntunecată,
Să beau ,să plâng și-apoi să uit
Că am iubit odată . . .

THE OLD MINSTREL

Come play for me, zitherist old,
Play me your tune most soothing;
I'll give you wine, I'll give you gold,
And off my back my clothing.

Sing me a story, minstrel old,
The story of a passion
That to my heart brought joy untold,
Made ecstasy my fashion.

Play, minstrel, also your guitar,
Strum on it chords transcending;
Perhaps some day this life bizarre
Will find its happy ending.

Let me beside my glass remain,
Life to me nothing offers;
I'm just an orphan of disdain,
Without a home or coffers.

Let me in this dark tavern fret,
With blue smoke all about me;
I'll drink, and cry, and then forget
That once I loved devoutly.

`English lyrics from` `Romania is a Song` `by Eli Popa (permission granted).`

Romanian Immigrant Poetry

The experiences of the Romanian in America gave rise to the development of a popular poetry which was described by Nicholae Zamfirescu in 1912 as being specifica a romanului american (specifically belonging to the Romanian American). These poems were composed and recited by the immigrant. Since many of their authors could not write, they memorized the verses they composed. They entertained each other reciting their ballads and in this manner; the popular poetry of the immigrants spread from community to community.

Theodore Andrica has collected a large number of these Romanian immigrant poems and compiled a booklet D'ale Noastre Din America (About Our Own in America). Several of the selections have been translated for presentation on the following pages. The immigrant in the Lake County area was known for his contribution to this poetry form. These poems reveal the sentiments of the immigrant about his new home far from the valleys and villages in Transylvania.

The first line of the majority of this poetry form begins (for the purpose of rhyming) with a reference to leaves of a plant, flower, herb, tree, etc. Many of these terms cannot be adequately translated.

Foae verde lilion,
In America sunt domn,
Am salarul minunat,
Ca acasă un deputat,
Cîştig două zeci coroane,
Salonerul îmi pune coarne,
Mă încîntă, mă descîntă,
Cu laude mă frămîntă.
Iar eu ca să-i mulţămesc,
Cîte opt rînduri plătesc.

Leaves of green lilion (flower)
In America I am a gentleman,
I have an amazing salary,
Like a senator at home,
Here I make twenty dollars,
The saloonkeeper makes a fool of me.
He inflates me, he deflates me,
With compliments he goads me.
And I, in order to thank him,
Pay for eight rounds of drinks.

Auleo! Mă doare spata,
C´am muncit greu cu lopata,

Palmele s´au îngroşat,
De willbăr cît am cărat,
Feară şi pămît cleios,

Doamne ce traiu păcătos,

Cînd în ţara mea eram,
Un creiţar cînd cîştigam,
În batistă î´l legam,
De cînd cîstig cu dolarul,

Tot mai spart mi-i buzunarul,
Ori cîti dolari pun în el

E tot gol, şi uşurel.

Woe is me! My aching back,
Because I've labored hard with the shovel,
My palms are calloused from carting with the wheelbarrow,
heavily laden with iron and clayey sod,
Lord, what a miserable life of work,
When I was in my old homeland,
Money which I earned, I tied into a handkerchief,
Since I've been earning the dollar
My pocket seems to be more torn,
No matter how many dollars I put in it.
My pocket is always empty and feels light.

Frunzuli[illegible]e negară,	Little leaves of negară,(flower)
Cine a adus doina în ţara,	Who brought the doina (ballad) to our country.
Erte-i D-zeu păcatul,	God forgive him his sins,
Mult bine a făcut săracul,	Much good that poor man did,
Căci doina noastră senină,	Because the "doina" sung from our soul,
Multe dureri l´e alină,	Much pain soothes.
Doina noastră romînească,	Our Romanian "doina"
D-zeu s´o ocrotească,	God protect it, because a
Căci romînul năcăjit,	Romanian who is troubled
Tot cu doina a trăit,	always lives with his "doina".
Numai doini ii povesteşte,	Only the "doina" expresses his saddness of the things he misses.
Jalea care-i mistueşte.	

Frunzuliţă de mohor,	Little leaves of mohor, (flower)
Sărac traiu de muncitor,	Sorry is the life of the laborer.
Cînd gîndeşti să cîrpeşti,	When you think you're going "to make it,"
Tot sărac te pomeneşti,	You find yourself still poor.
Cînd pui mîna pe noroc,	When you put your hand on some luck,
Fabrică a stat pe loc,	The factory closes down and stops.
Tot aştepţi să se porneasc	You always wait for it to start anew,
În lucru să te primească.	So they'll call you back to work.

Frunzuliţă de pe cracă.
Dragostea de englezoaică,
E ca nuca care-i seacă,
Eu î´i cer un sărutat,
Ea se uită încruntat,
Mă măsoară în sus şi în jos,
Să vădă de sunt frumos,
Apucă în mînă jurnalul,
Iar între fălci "Chew-un-gamul,"
Simestecă bărbăteşte,
De curat te plictiseste.
Dar romînca mea din ţara,
Nu e mare cărturară,
Dar pricepe rostul bine,
Dragostea cu ce se tine,
Cînd î´i ceri un sarutat,
Te pricepe minunat.

Leaves from the branches.
Being affectionate with an Englishwoman is like a dried and hollow nut.
I ask her for a kiss;
She looks at me with a frown
And looks me up and down...
to see whether I'm handsome enough.
She takes a journal in her hand
While in her cheek she has chewing gum
She chews it like a man
Truly she deflates me, but
Our young Romanian girl
-- is not so swellheaded.
And she understands you really well.
When I ask her for a little kiss
She knows how exceptionally well.

Frunzuliţă flori de soc,
Acasă purtam cojoc,
Iţari de lînă de oaie,
Si-o căciulă hălăoaie,
Aici port haină nemţească,
Pe cap şapcă englezească,
Iar pe nas pun ochelari,
Şti colea ca domnii mari.

Little leaves of flowers of soc,
At home I wore a shepherd's coat,
Lined with skins of lamb's wool,
And a cap hălăoaie,[*]
Here, I wear German clothes,
On my head an English cap,
And, on my nose I put glasses,
I know the ways of grand gentlemen.

---

[*] "hălăoaie" --cap worn in a rascally manner, atilt or pushed to one side.

German clothes and English cap refer to Anglo-Saxon apparel or American style clothing.

Note to the teacher:

See Appendix A, filmstrip frames 23 through 36 for additional information and materials to use with this section.

See phonograph recording and accompanying booklet Ballads of the Romanian Immigrant for use as resource materials with section on Ballads and Immigrant Poetry.

The booklet Romanian Folk Dancing contains materials about the social life of the early Romanian Immigrant.

III. ORGANIZATIONS AND ACTIVITIES OF THE ROMANIAN-AMERICAN COMMUNITIES IN LAKE COUNTY, INDIANA

The preservation of customs and traditions were important to all immigrant groups. The Romanians as well as other ethnic groups created a subculture or community of their own. They organized churches, societies and schools. This was an interesting phenomenon since they did not participate in developing such institutions and organizations in their homelands. In Transylvania, the churches were state controlled and severely restricted by foreign powers; there were no fraternal societies and the Romanian schools were either completely banned or controlled by a government not of their own choosing. In America, in spite of those previous impediments and their lack of experience, Romanians developed institutions in their traditional form but suitable to their life in America--this time they were the doers.

The early immigrant who arrived in the late 1890's and 1900's had no organizations or institutions in America to assist them. There were no Romanian churches or societies. They gathered together near each other in a section or neighborhood of a city near the factories where they worked. They formed local fraternal societies first; then petitioned authorities in Romania for priests to tend to their religious needs.

CHURCHES

Romanian immigrants were anxious to build churches where they could worship according to their ancestral faith in the Romanian language. The majority were Orthodox Christians. There were also a large number of Catholics and Prostestants.

In the Lake County area, approximately 75% of the Romanian Americans are Orthodox, about 20% belong to the Catholic Romanian-Rite churches and the other 5% are Baptists, Adventists and others.

There are two Romanian Orthodox parishes in this northwest Indiana area: The New Saint George Romanian Orthodox Church founded in 1906 in Indiana Harbor, Indiana (now located in Lansing, Illinois adjacent to the Indiana state line) and The Descent of the Holy Ghost Romanian Orthodox Church founded in 1908 in Gary, Indiana (presently located in the suburb of Merrillville, Indiana).

There are two Romanian-Rite Catholic parishes: The Saint Nicholas Romanian Catholic Church in East Chicago, Indiana founded in 1913 and the Saint Demetrius Romanian Catholic Church in Indiana Harbor founded in 1915.

The Romanian Baptist Church founded in Gary in 1914 is no longer in existence; its members have joined other Baptist churches in the area.

Saint George Romanian Orthodox Church

The St. George church of Indiana Harbor was founded on the 11th day of March in 1906 under the leadership of Rev. Moise Balea. The church which was completed and consecrated on October 31, 1906 was the first Romanian Orthodox church to be built in America. This church was located on Beech Street (later renamed Pulaski Street). In 1911 this structure was damaged by fire and repaired. However, in 1914 a tornado destroyed several buildings in the city and caused irreparable damage to the church. The congregation purchased lots on Elm Street and a new church was constructed which was consecrated in 1914 and renamed the New Saint George Romanian Orthodox Church.

The first parish priest was Rev. Ioan Tatu. He arrived on June 23, 1907, and remained only a few months. In June 1908, Rev. Simion Mihaltian arrived from Romania and served as the priest of the church for over fifty-five years until his death in 1963. On January 19, 1964, the Very Reverend Ioan Bugariu became the parish priest.

In 1975 the church was razed to make way for the construction of a recreation center under the urban renewal program. Properties which included a church complex and parish house were purchased in Lansing, Illinois, which is accessible to the majority of the parish members who have moved to the suburbs of Lake County. The members of the parish combined their celebration of the 70th anniversary of the founding of the New St. George Romanian Orthodox Church and the Bicentennial of the United States of America on October 31, 1976 in their new location.

The story of the church is not complete unless a few words about their pastor for more than 55 years are included.

The Very Reverend Simion Mihaltian. Rev. Mihaltian came to Indiana Harbor from Romania on June 20, 1908 and served as the priest until his death on December 31, 1963. Between 1908 and 1914 with Indiana Harbor as his home parish, he traveled throughout the midwest and helped establish parishes in Ft. Wayne, Gary, Chicago, St. Paul, Terre Haute, Indianapolis, Omaha, and Cincinnati.

In June 1958, at the celebration of his 50th anniversary as parish priest the program listed the following statistics about his work. Rev. Mihaltian had married 462 couples, officiated at 1332 funerals and baptized 1531 children during those 50 years in Indiana Harbor.

When asked about his philosophy, Rev. Mihaltian gave the following reply, "Please the congregation and never give the same sermon twice." He was a very energetic person and confessed, "I can't bear to see people moving slowly!" He did his own housekeeping, mowed his lawn and kept a small garden at his home across the street from the church on Elm Street.

He was an excellent violinist and took charge of choir rehearsals. Rev. Mihaltian directed the choir at music festival programs as well as stage productions for the Romanian community. Before his ordination as a priest, he had been a teacher in Romania. Therefore, he did not lack experience when he initiated the Romanian school in 1915 in the church basement.

On the cold morning of December 31, 1963, Rev. Mihaltian was on his way to Ft. Wayne, Indiana as was his practice every fifth Sunday for over 40 years to conduct religious services for the Romanian Orthodox community there. Before boarding the train, he collapsed and died. He would have been 83 years of age within two weeks.

Rev. Mihaltian had a profound effect on virtually every Romanian in his community. He was a priest of the old tradition, a diminutive man with a distinctive toupee, an intellectual with a forceful personality. He had supporters as well as critics and he was equal to them all and respected by them. Together with his church, he became an institution to the Romanians of Indiana Harbor.

During his years of service, he was recognized for his dedication and devotion to the church and the Romanian community. His leadership was acknowledged by the Romanian communities throughout the United States.

The Very Reverend John V. Bugariu. Rev. Bugariu was called to the Indiana Harbor parish after the death of the Very Reverend Simion Mihaltian. Born and educated in Romania, Rev. Bugariu assumed his duties as parish priest of a church long dominated by one priest--Rev. Mihaltian. Rev. Bugariu has proved a worthy successor both by his priestly duties and his leadership in the community. His theological qualifications and leadership abilities have been recognized and resulted in his appointment as Vicar of the Romanian Orthodox Missionary Archdiocese of America and Canada.

The Descent of the Holy Ghost Romanian Orthodox Church

The Romanian Orthodox church in Gary, Indiana was founded on October 11, 1908 through the efforts of Iacob Popa with Ioan Steblea, Nichita Stoica, Ilie Adlea, Ioan Ganea, Mihalca Mafteiu, Peter Ilcau and Nicolae Radovan. During their first meeting on December 8, 1908, it was resolved that Reverend Simion Mihaltian from Indiana Harbor be invited to serve Holy Liturgy on December 25, 1908, after which a general meeting of the congregation be held. The first religious service of the Gary congregation was held in an empty store at 1517 Washington Street. Rev. Mihaltian officiated as priest and Vasile Magurean as cantor. After the liturgy, a meeting was held and plans for building a church were made.

Church construction began on October 31, 1909 when the cornerstone donated by John Dobrea was blessed by Rev. Mihaltian. The estimated cost for the church building was $800. When the church was completed, the total cost amounted to $1,800. The location of this first church building was in the Tolleston area at the corner of 19th Avenue and Hayes Street. On the 10th day of June 1910, the Descent of the Holy Ghost Church was completed and consecrated by Rev. Ioan Podea and Rev. Simion Mihaltian. Rev. Teodosie Nica became the first parish priest but remained only a short time.

The location of the church had been selected in the older Tolleston section for two reasons: the land was donated and it was believed that the center of the newly-developing city of Gary would be there. However, the business center of Gary developed along Broadway, the city's main thoroughfare. By this time, a large number of Romanians had settled near Broadway between 10th and 15th Avenues and Broadway and Harrison Streets. In order that the church be closer to the center of the city and the Romanian community, it was decided that the church be moved to the corner of 12th and Madison Streets, a location in their midst. There, two lots and a house which would serve as the rectory had been purchased for $2,500. During the winter of 1915, the church was lifted off the old foundation and moved about 20 blocks. Several teams of large horses pulled the church down the street. This unusual event was heralded by a band and a parade which preceded it to the new site. The moving of the church cost $800.

This original church and the rectory were brick veneered and modernized by Nick Chirila, one of the parishioners, in 1924 for $16,656.74. In the 1930's, additional improvements were made in preparation for the visit of a Romanian bishop, the interior of the church was renovated by parishioners George Draghiciu and Ilie Grusia.

On September 22, 1935, the church was consecrated by the first Romanian Orthodox Bishop of America, Bishop Policarp Morusca.

The cost of building, repairing, and renovating the original church were paid by the members and by 1939 in spite of difficult years the mortgage was paid.

Many changes took place with each passing year. Many of the older members and early settlers in Gary passed away. Many of the younger members moved to the suburbs or other parts of the country. Finally, in 1969 the church had to be sold and torn down as part of the urban renewal program in that section of the city. Prior to this time, parish council members organized a building committee and initiated a building fund. In 1963, property at 61st and Harrison Streets in Merrillville, Indiana (eight blocks south of the city of Gary) was purchased. The building program commenced and moved quickly. Within a few years the Descent of the Holy Ghost Parish comprising the church, hall and parish house on 3.7 acres of land at a cost of approximately $500,000 was completed. More importantly, the entire amount was paid and the mortgage loan for each phase of the program paid much in advance of their due dates at great savings in interest. The descendants having the same concern in this respect for economy as their forefathers.

Gary has had the following priests who have served the parishioners during the past 69 years:

Rev. Teodosie Nica	1911
Rev. George Hentea	1912
Rev. Romul Doctor	1912-1915
Rev. Iuliu Holdar	1915-1920
Rev. Pavel Negovan	1920-1924
Rev. Ioan Trutza	1924-1928
Rev. Alexandru Borda	1928-1929
Rev. Aurel Reu	1929-1930
Rev. Andrei Moldovan	1930-1947
Rev. Eugene Lazar	1948-1963
Rev. Richard Grabowski	1963-1971
Rev. Mircea Marinescu	1972-1976
Rev. Theodore Gotis	1976-

Not much is known about the first five priests. They no doubt conducted religious services to the satisfaction of the community and participated in various church and social activities. Their length of stay as parish priest did not seem to be sufficiently long to have lasting influence on the parishioners.

With the coming of Rev. Ioan Trutza in 1924, resurgence in parish life was experienced. Though Rev. Trutza remained in Gary for only four years, he was recognized for his spiritual leadership. It was during his stay that many of the church activities acquired lasting form. Rev. Trutza was destined not to stay long in Gary for larger parishes soon recognized his outstanding qualities. He became the parish priest in Cleveland in 1928 where he exercised this same leadership and made himself known nationally and internationally among the Romanian communities until his death in 1934.

Until 1930, Rev. Alexandru Borda and Rev. Aurel Reu served in Gary, each for a short time. In 1930, Rev. Andrei Moldovan accepted the call to the Gary parish and remained until 1947. Rev. Moldovan was a priest of the old tradition as were those before him. He was a man of firm convictions and a forceful personality. Rev. Moldovan left Gary in 1947 to become the priest in Akron, Ohio.

In 1948, Rev. Eugene Lazar came to Gary as parish priest. Rev. Lazar was born in the United States, raised and educated in Youngstown, Ohio of Romanian immigrant parents. He studied for the priesthood at the seminary in Romania and returned to the United States to begin his pastorate. Rev. Lazar was the first priest to serve Gary who had excellent command of the Romanian and English languages and, therefore, fulfilled a need during a period of time most needed. He was equally at home with the older generation of the church community as well as with the younger generation. It can be said that his pastorate was crucial for the Gary parish since he was successful in accomplishing most satisfactorily the transition of the church leadership from the immigrant elders to the first and second generations. After 15 years in the Gary parish, Rev. Lazar left to serve the parish in Akron, Ohio.

Following the departure of Rev. Lazar, Rev. Richard Grabowski came to Gary in 1963. As destiny would have it, Rev. Grabowski would also be the right priest for that time. It was during his pastorate that the church completed the transition to the younger generation. Rev. Grabowski was untiring in his efforts to build a new church after notice was received that the old church would be purchased and razed for urban redevelopment. He attended not only to the religious needs of the parish members, but also devoted much time and energy in initiating the building of the new church complex in Merrillville, Indiana. Though Rev. Grabowski was born and educated in Romania and came to the United States after the Second World War, his command of the English language was excellent and, therefore, the transition was continued from Rev. Lazar's period to 1971 when Rev. Grabowski was called to the Los Angeles Romanian Orthodox parish.

In 1972, Rev. Mircea Marinescu came to the Gary parish, now relocated in Merrillville, Indiana from the church in St. Paul, Minnesota. Rev. Marinescu came to the United States from Romania approximately six years before, where his position as vicar in the cathedral at Timisoara, Romania and administrator of the parishes of the cathedral's diocese served him well in his pastorate in Merrillville. The completion of the church was the final phase of the building program, and by this time, the parishioners had payed most of the large debt contracted because of the building program.

When Rev. Marinescu left in 1975 to head the Philadelphia parish, Rev. Theodore Gotis came to the Merrillville church and is currently tending to the religious needs of the parishioners there. Under Rev. Gotis' pastorate, the parishioners completed the payment of the mortgage debt which terminated a half million dollar building obligation.

In recent years, two young men who were raised in the Gary area, studied for the priesthood and have been ordained. Rev. Laurence Lazar (son of Rev. Eugene Lazar) and Rev. Romey Roscoe (grandson of the late Theodore Rosco, former president of the church council in Gary).

Saint Nicholas Romanian-Rite Catholic Church

The St. Nicholas Church was founded on February 23, 1913 and the cornerstone was laid in October that same year. The church is located at 4311 Olcott Avenue in East Chicago, Indiana. St. Nicholas has always had a resident pastor who until 1957 also served the St. Demetrius Romanian Catholic Church in Indiana Harbor.

Saint Demetrius Romanian-Rite Catholic Church

A Romanian Catholic church was founded in Indiana Harbor on September 10, 1914. The church was built at 138th and Butternut Streets and consecrated on the 4th of July in 1915. St. Demetrius has shared pastors with St. Nicholas for over 40 years. On October 18, 1957, its own pastor Reverend John Popa was installed. Rev. Popa was born in Romania and ordained on January 6, 1948. He presently tends to the religious needs of his parish in Indiana Harbor and is active in the Romanian communities in the Lake County area.

Pastors who have served both parishes were:

Rev. Aurel Bungardean
Rev. Alexander Pop
Rev. Victor Crisan
Rev. Victor Vamos
Rev. Anton Dunca
Rev. George C. Muresan

Reverend Aurel Bungardean. Rev. Bungardean was the first Romanian Catholic priest in the Lake County area. According to those who knew him, Rev. Bungardean was a tireless and energetic person. He was dedicated to his parishioners in both of the churches which he founded in the East Chicago-Indiana Harbor area. A short, rotund man with a Van Dyke beard, he was quick to apologize for any real or imaginary slight, to soothe and pacify any discord, to calm any ruffled feelings.

Rev. Bungardean was an excellent administrator and record keeper. His book *Din Pribegia Vietii Mele* (From My Travels Through Life) was published in 1919. It is a well written and documented book which provides much information about the immigrants in those early days in the cities of East Chicago and Indiana Harbor. There is considerable historical information about the Romanian Catholic churches and parishioners in his book. Rev. Bungardean records the names and village of origin of all of the founding members of the St. Nicholas and St. Demetrius Romanian Catholic Churches.

Reverend George C. Muresan. Rev. Muresan, the pastor of Saint Nicholas Romanian Catholic Church in East Chicago, Indiana, is a native son of the parish where he has served as priest since his ordination. He was born on February 18, 1916, and reared within close proximity of the St. Nicholas Church. After his graduation from St. Joseph

College in Rensselaer, Indiana, and St. Meinrad Seminary in southern Indiana, Rev. Muresan was ordained on September 13, 1942. He was appointed pastor of the St. Nicholas Church May 4, 1943.

Rev. Muresan is the national chaplain of the American Romanian Catholic Youth Department (known as ARCAYD) which he founded. He is the editor of "Unirea" (The Union) the official publication of the Romanian-Rite Catholic Churches in America. Rev. Muresan has also served as the director of the Publications Commission of the Romanian Catholic communities in the United States for over twenty years.

He is an excellent musician and vocalist. Rev. Muresan has written several religious as well as secular musical compositions and has written English lyrics for numerous Romanian folksongs.

The Romanian Baptist Church

In 1909 Ioan Groza, Sr. and Nicolae Buidos arrived in Gary to work in the factories. They were joined later by more Romanian immigrants of the Baptist faith. Houses were rented at 10th and Jefferson, 1132 Adams and 1628 Jefferson Streets for their religious services.

Ioan Vancu was ordained as pastor in 1914 and served as missionary for the Romanian Baptists in Indiana Harbor, Indiana. His mission included Chicago, Lake Forest, Plano and Aurora in Illinois. In 1919, Rev. Ilie Trutza became the pastor. Lots were purchased and a Romanian Baptist Church was built on the corner of 14th and Jefferson Streets. The dedication of the church took place December 4, 1921.

On January 1, 1928, Rev. A. S. Lucaciu who served as Director of the Katherine House (a settlement house) in Indiana Harbor became the pastor in Gary. Rev. Lucaciu organized a youth group, Bible school and religious radio programs. During the summer, groups of parishioners from the church held sidewalk services in Gary and Indiana Harbor.

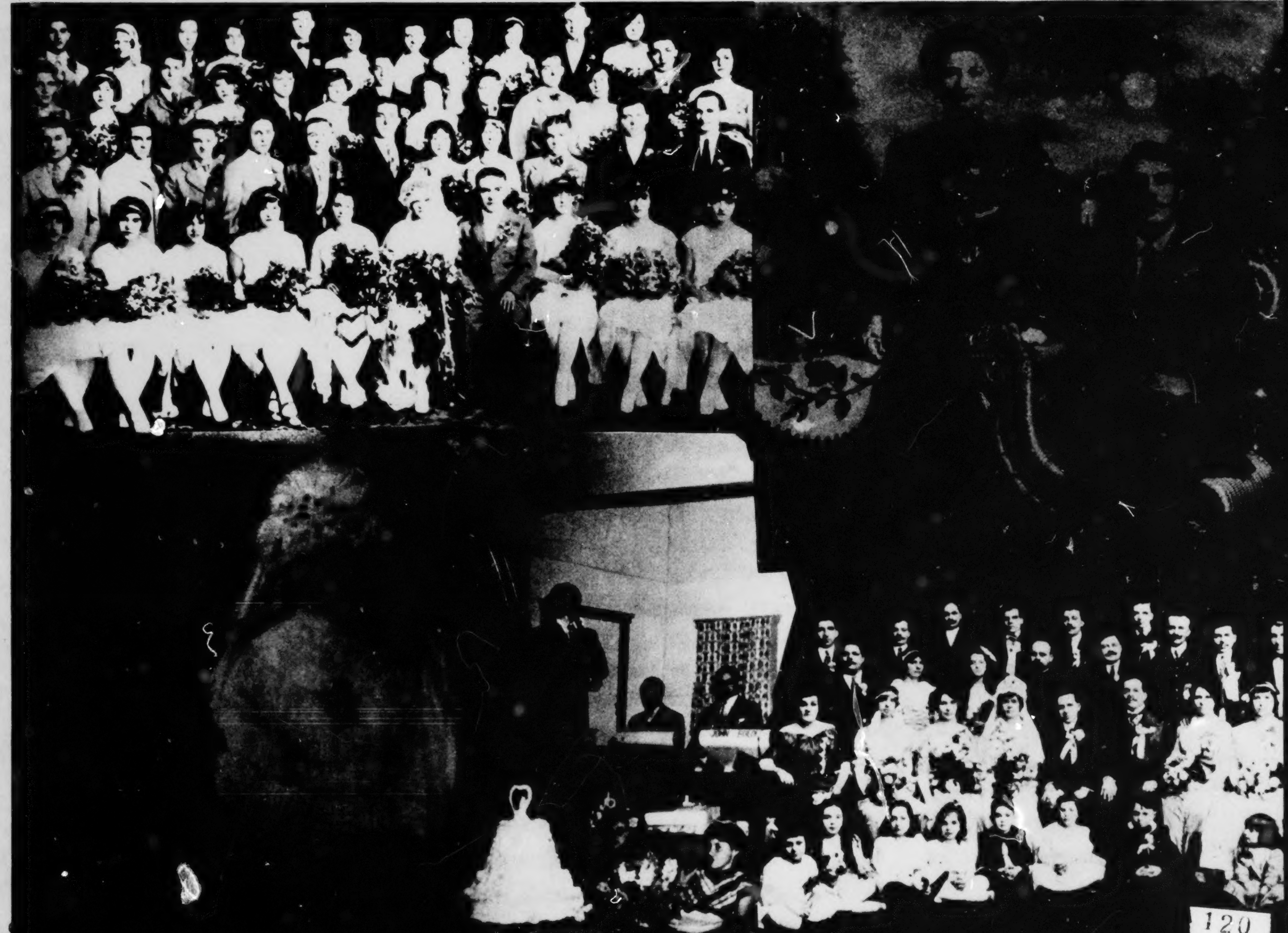
After receiving his Doctor of Philosophy degree from the University of Chicago, Reverend Petru Trutza became the pastor. In 1952, Rev. Trutza left Gary to continue his mission in Hollywood, Florida where he writes and broadcasts religious messages and programs overseas by radio to Romania.

The Gary Baptist Church continued to hold services until it was sold in 1964. Although the church is no longer in existence and members have joined other Baptist churches in the Lake County area, the older members still gather together from time to time. In an interview one of them reminesced:

> "...in the early days, our church started growing nicely. And then, it happened... since only the Romanian language was used in the services, some of the younger ones who married Americans wanted the service to be half in Romanian and half in English. The church committee and preacher did not want this. So, the church split. The youth left. In the beginning, the church was full--with lots of members. But little by little, they broke away. The youth left and only the older people were left. The older ones died and the church was gone..." [24]

WEDDING PHOTOGRAPHS

Above:	**Wedding in Romania (1926)** After 17 years in America, the 34 year old groom who immigrated there as a young man returned for a Romanian bride. Then, both came to make their new home in Indiana Harbor.
Next page:	**Weddings in America (1901 to 1948)**
Top row:	Left- a large wedding party of young people in Gary in 1926; Right- a couple pose after their civil wedding ceremony in 1908.
Bottom row:	Left- Bride and Groom in 1901 portrait; Center- Romanian band and wedding cake (1948); Right- wedding group in Indiana Harbor (circa 1914).



WEDDINGS

As later groups of Romanians arrived in Gary and Indiana Harbor, they were greeted warmly and welcomed by those immigrants who had come before them and by now felt more at home in America. More women came. Wives came with children. It was not unusual for wives to join their husbands first; then one or more children would come later until the entire family arrived. Grandparents and relatives in Romania cared for the family until homes were established and passage for family members sent.

Some of the single men sent letters asking their girl friends to come to America so they could marry. Others wrote home to parents asking them to find a wife for them, and the necessary funds and ticket for the journey were transmitted.

Matches were often arranged by friends and other relatives. On the young woman's arrival, if the match was unsuitable, the woman usually considered it her obligation to return the money for her fare. However, it wasn't long before she would find a husband. A single girl did not remain single very long. There were usually 15 or 20 men for each woman.

One of the early immigrants to the area who is now 81 years of age recalled:

> "There were only two or three unmarried girls and about ten married women in the community when I arrived. When an unmarried girl came to town, she never got a moment's peace. Some of the young men would fight over the girls. ...when there was a dance, she never got to sit down."[25]

Weddings were important social events. Usually, the entire Romanian community took part at the religious services and the reception which followed. Couples who were joined in matrimony did not have family with them. Their parents and most of the immediate family and relatives were in Romania. Here in America, their friends and consateni (townspeople--those from their village in Romania) took the place of family.

In Romanian wedding services, the nasi (best man and matron of honor) play an important role. They are usually a married couple who are the bride and groom's best friends. It is the duty of the nasi to sponsor and attend the bridal couple at the wedding ceremony. The honor of being nasi would also include an appropriate monetary donation at the reception to help the young couple get started. Nasi are regarded as spiritual parents. In the years which follow they would advise and counsel the couple. Moreover, the nasi would assume the role of godparents at christenings of the children.

The groom and the best man invited the guests to the wedding. This was done by going from house to house calling on the guests in person. A plosca (decorated flask of whiskey) was taken along. After the invitation was accepted, the guests were offered a drink from the flask. Later, the more modern American custom of printed invitations brought an end to this old tradition.

Days before the wedding, the older women and friends of the bride and groom began the preparation of food for the wedding banquet. Noodles for the homemade chicken soup were made. Dough for the noodles was rolled out very thinly, folded over and over carefully and cut very fine. One woman who had been a bride in 1913 related the following incident about this aspect of the wedding preparation:

> ...The ladies who did the cooking argued about the noodles. One of them asked the bride-to-be, "Maria, do you want the noodles cut thin or in diamonds?" Maria wisely replied, "Ladies, you know better about such important matters--cut them any way you please."[26]

Other menu items included the preparation of cabbages, which had to be cured in barrels for the sarmale (stuffed cabbages). Every Romanian wedding dinner included this national dish.

Chickens were purchased live--killed, plucked, cleaned --and everything done for the making of tocana (chicken stew). Mamaliga which is the Romanian's staple of cornmeal and takes the place of bread, was not always served at weddings. Franzele (white bread--French loaves) were served at such occasions. These were purchased from the newly-established Romanian bakeries in the community. The serving of the traditional wedding cake was an American custom which was introduced years later after the First World War. Instead, fresh fruit was the popular dessert at the conclusion of the wedding banquet. One woman recalled that at her wedding in 1917 there was no cake--only fruit. All the tables had large bowls filled with red apples. Another bride during that period remembered that many crates of oranges were stacked at the back of the hall for guests to enjoy after dinner.

Of course, the groom provided barrels of beer and cases of spirit beverages. The reception lasted well into the early morning hours. The band which played folk melodies during the dinner continued with music for dancing after the tables were cleared and put away. Sirbas, horas and other folkdances were the popular favorites.

Any description of the Romanian weddings in those days must include some comment about the preparations at the bride's home before the procession to the church. The guests, especially those closest to the wedding couple, arrived at the bride's home where colaci and minciuni (pasteries) and beverages were served. As guests entered the house, a rose with a green fern and ribbon was pinned on each one. The flowers for guests as well as the bride and matron of honor were purchased by the groom. As the custom of having bridesmaids became popular, flowers for all of the bridesmaids were also purchased.

When the time for the party to leave the house came, the traditional "speech to the bride" was given by the vornic (a speaker, usually someone who excelled at making extemporaneous speeches). He would say something on this order:

> ...and now you leave your parents and give up your family name today...from this day forward you will assume a new position as the partner to your husband and with him head a new family. Though this is your wedding day and you are happy--you will shed tears thinking of your family in Romania who cannot be with you to share your happiness...[27]

This speech could continue for 30 minutes or more relating nostalgic stories of her family and homeland and the happy future that awaits her. The speaker was certain to find the bride and all present wiping away tears. At any rate, the mark of a good speech on such occasion was one which induced tears.

At the conclusion of the speech, a band would play outside the house and the processional walk to the church took place. The groom escorted his bride followed by the nasi and the guests.

The church services for the wedding were long but beautiful, symbolic of the rites of that church and very well attended. A bride of that time commented:

> "People were very friendly then. They filled the church and hall. Even if they didn't know you, they would come. I had no relatives at my wedding. The people who came were acquaintances. A friend would come and bring others with him. But we got our expenses for the wedding out of the donations."[28]

These donations were monetary gifts made to the bride and groom--in lieu of presents. The sum that was collected paid for the wedding and what was left would help them start their new life together.

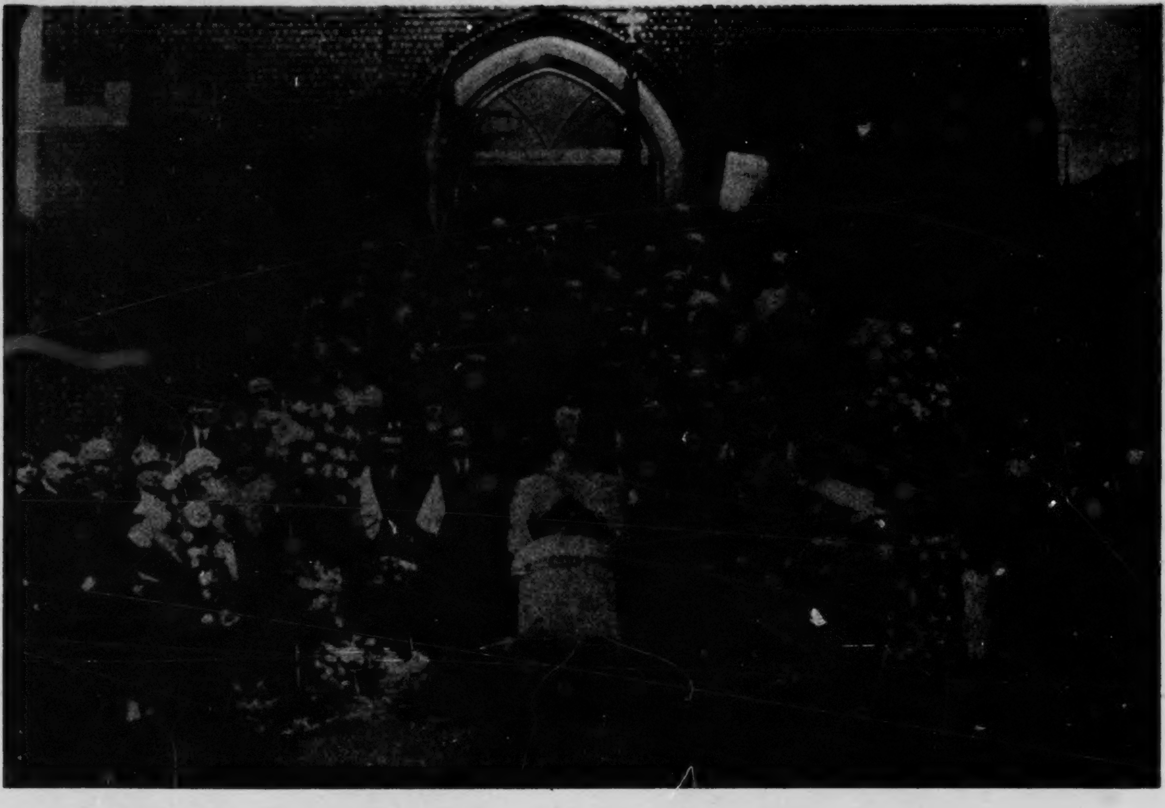
Donations of 50¢ or $1.00 were considered quite satisfactory--since a day's wages were about $2.00 at the time. Amounts of $2.00, $5.00 or $10.00 were met with oohs and ahs and applause! It is necessary here to explain that it was the custom for the men who collected the monetary gifts to call out each guest's name and announce their gift loudly; for example, John Popa si familia--doi dolari--sa traiasca! (John Popa and family--two dollars--long may they live!). After all the funds were collected in this fashion, the entire sum was counted and announced.

Records show that there were about 30 or more weddings a year on the average in the Gary-East Chicago (Indiana Harbor) area. The wedding banquet and dance which followed made it a festive, memorable occasion. Photographs with as many of the guests as possible were taken. These photographs were sent back home to Romania so that the family there would share it with the rest of the village. After years in America, many of those who returned to visit their families in Romania were surprised to see their wedding photographs still prominently and proudly displayed in the old homestead.

FUNERALS

Funerals were attended by all members of the Romanian community. The saracusta (wake) was held on the two evenings before the funeral services and burial on the third day. The funeral services and saracuste (wakes) were conducted by the priest with one or more cantors who assisted by singing the responses. In the early days, the funerals were held in boardinghouses, society halls, or the home of the deceased. It was customary for a group to hold a vigil throughout the night. The men generally played cards to pass the time. Since the 1940's funerals have been held in funeral homes with conventional customs, but the religious services remained the same.

In the early 1900's, the casket was carried from the home to the church for funeral services. If the distance was not too great, the casket was also carried from the church to the cemetery. Otherwise, a horse and carriage was provided. The congregation walked or rode in horse drawn buggies behind the deceased in a procession to the cemetery. Again, early customs included a band (there were several Romanian bands in those days) to play the dirges and funeral marches. One band leader indicated that during the influenza epidemic of 1918 he played for as many as three funerals in one day. "I got



Photographs of funerals: It was a custom in the early days to have a photograph taken of the funeral for the family and relatives in Romania.

$5.00 for each funeral...I was making $2.50 a day working in the mill...so I just took off work. Besides, my boss was Romanian and he had to attend the funeral, too."[29]

It is traditional to have a pomana (memorial lunch) following the burial services. And, on a Sunday (40 days after the burial) following the liturgy, a religious service (Parastas) is held. After the Parastas, the congregation partakes of bread and wine with the words Dumnezeu sal ierte (May the Lord forgive him).

For the Parastas, which is a service of commemoration, the coliva is also distributed to those in attendance. Coliva is a wheat pudding symbolizing renewed life--as the wheat is sown in the ground and springs into plant so shall the dead be resurrected. Since the coliva is a delicious confection (whole wheat grain is cooked with sugar, cooled, formed and decorated with candy and almonds), it is especially enjoyed by children.

Now, American customs for funerals are observed; however, the religious services and traditions pertaining to the pomana and parastas continue to this day.

FRATERNAL, BENEFICIAL, AND CULTURAL SOCIETIES

In their homeland, old customs and traditions in the villages had governed people's lives. If the head of the household died, the family was helped by their relatives and the villagers. In the United States, immigrants were usually without family and among strangers. A new way had to be found to provide help during emergencies and need. The mutual aid or beneficial societies grew out of the need for Romanian immigrants to help each other financially in case of illness or death.

The first two Romanian societies in America were formed on the same day, November 2, 1902, in Cleveland, Ohio and Homestead, Pennsylvania. The news spread quickly to other cities where Romanians lived and similar organizations were formed there. In 1906, the plan of joining together to form a national organization went into effect. The national organization is now known as the Union and League of Romanian Societies of America.

Many local societies and lodges were formed in the Lake County area beginning in 1905. Five of these groups are in existence today: Transilvaneana Society, Tricolor Romanian Society, Nicolae Iorga Club, Unirea and Lodge #148. Other societies that were in existence combined with others and several ceased to function. The history of the three oldest societies in Lake County is presented in the following pages.

Societatea Transilvaneana (Transilvaneana Society)

In the Lake County region, the first fraternal society formed was in Indiana Harbor on December 10, 1905, in the Casa Comunala (Community House). The society was named Societatea Transilvaneana since the majority of its members were from the province of Transylvania. It was the third such society formed in America. There were 22 founding members and the charter was issued on December 12, 1906.

On the 18th day of May in 1913, an important event in the history of the Transilvaneana Society took place. New flags were blessed in the Orthodox Church by Rev. Simion Mihaltian. The Nasi (the purchasers and sponsors) of the Romanian flag were Dumitru and Rafira Sarlea and the sponsors of the American flag were Ioan and Elena Spornic. The protectors --honor guard-- of the "flags" were: Nicolae Sabau, Pavel Banutiu, Nicolae Tecau, Ion Vintila, Ilie Voicu and Ioan Popa. Filmstrip frames 60-63 (see Appendix A) show four sections of a large photograph taken on that occasion--Sfintieria Drapelelor ("blessing of the flags"). This was an important and significant event because in Transylvania where the majority of immigrants originated, the treicolorul (tricolors--red, yellow and blue of the Romanian flag) could not be worn and the Romanian flag was not displayed. Since Transylvania was under foreign control, this was a freedom not allowed until these Romanians came to America. Here in America, the Romanian immigrant could buy a Romanian flag and display it. In Transylvania prior to World War I, it was unlawful and a serious offense to have a Romanian flag or wear the tricolors.

When these early immigrants bought a Romanian flag, they also purchased an American flag. Both would be blessed in their church. The privilege of purchasing flags and paying for the honor of being the sponsor for the American or Romanian flags which decorated their churches and meeting halls was given to the highest bidder. They paid as much as $200 for this honor; that would perhaps amount to about $1,000 today.

Societatea Treicolorul Roman (Tricolor Romanian Society)

The societies kept excellent records of their proceedings. A brief review of the history of the Tricolor Romanian Society of Gary, Indiana shows that the organization was founded on April 15, 1908. Within the first year of the arrival of Romanians in that area, early immigrants met to resolve problems confronting them in adjusting to life in a growing industrial community.

The first officers were Bucur Manta, president; John Steblea, vice-president; George Gligor, secretary; and John Dobrea, treasurer. The council members of the founding group included Mihaila Barbat, Ilie Stoia, Nicolae Chirila, Iacob G. Popa, George Dragos and Nichita Stoica. There were 60 members in the founding organization and before the end of the first year their ranks increased to 105 members. In 1910, the society became the 24th such group in the United States to join the national organization.

The Tricolor Society took an active role in the founding of the Descent of the Holy Ghost Romanian Orthodox Church in Gary on October 11, 1908 just a few months after the society was formed. A very important part of the society's work from its inception was the building and support of the church. Since members of the society were also members of the church, this seemed quite natural and reasonable to them, even though their primary duty was to care for members and their families in time of need or death of society members.

The society's role in the Romanian-American community expanded to include cultural, educational, political, and social activities. Therefore, the organization in Gary considered it necessary to build a society hall. In 1913, the group purchased two lots for $2,000 and contracted with Constantin Moga for the building of the hall for $30,000. The hall was completed and a dedication ceremony held on May 27, 1917.

The location of the society hall at 1208 Adams Street and the church, which was a short block or two away from the hall, was the hub of activity for the Romanian community in Gary, Indiana. The Tricolor hall was the center for such events as meetings, banquets, dances, weddings, stage presentations, conventions, political compaigning, parties, and other such events for more than 50 years.

Soon after the church at 12th and Madison Streets was purchased and torn down by the Urban Redevelopment Commission, a fire destroyed the society hall. A recently completed church hall which is a part of a new church complex in the nearby suburb of Merrillville, Indiana, serves the Romanian-American community. Therefore, the society has not built another hall. Society meetings and activities now take place in the church hall.

The elders on the society councils have always encouraged younger members to take an active part in

Consecration of newly completed Tricolor Romanian Society Hall in Gary, Indiana on May 27, 1917 local and national affairs of the organization. George Dobrea, who is a Gary-born son of immigrant parents, was encouraged after graduation from college to take part in national meetings as a delegate of the Tricolor Romanian Society. After several years of participation, he was elected president of the Union and League of Romanian Societies in America. Shortly thereafter, he became active in the civic affairs of Cleveland and was elected to the Cleveland school board and later became its president.

Older society members interviewed for this study speak proudly of the work of the society organization. The history of the Romanian fraternal groups is an important part of the story of Romanians in America. Their work reflects a concern for the welfare of people, for tradition and cultural heritage, and for democratic processes. The contribution and sacrifices made by these dedicated pioneers can only serve to foster a sense of pride in their heritage for future generations of Romanian Americans.

Clubul Nicolae Iorga (The Nicolae Iorga Club)

Another young group of Romanian immigrants from the East Chicago-Indiana Harbor area formed a fraternal and cultural society in 1909 which was named Clubul Nicolae Iorga.

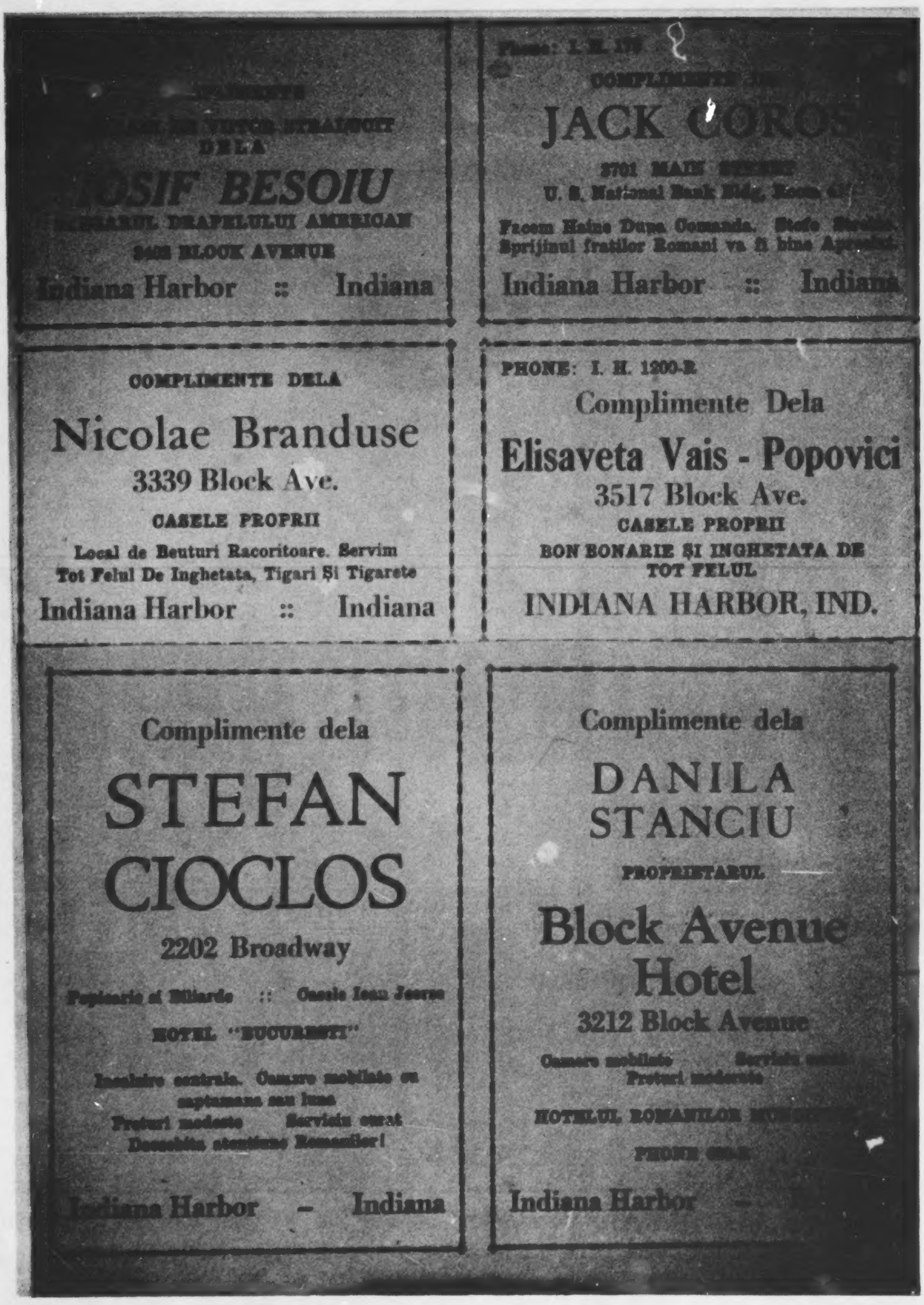
Many societies and clubs throughout the country selected names of Romanian regions, events, or famous leaders. In the case of this group, they selected the name of a renowned historian Nicolae Iorga--Rector of the University of Bucharest, an associate professor at the Sorbonne, and in 1931 Prime Minister of Romania. Iorga was active in advancing Romanian nationalism in Transylvania during his lifetime.

The club was organized for assistance as well as cultural purposes. Monthly dues of 25¢ were charged in 1909. A formal charter was issued in 1911 and sponsors for the flags selected.

In 1929 this particular society arranged one of the outstanding events in the history of Romanian societies in America. Professor Nicolae Iorga was invited by the club to come to America for the celebration of their 20th anniversary. The group provided all the necessary funds for Professor and Mrs. Iorga's trip to East Chicago as well as throughout the United States and arranged a program of activities in cooperation with city, state, national, university and diplomatic officials.

The Romanian community from all of the churches, societies, auxiliaries and other groups in Lake County took part. The Principesa Elena Ladies Association raised money to purchase new band uniforms for the East Chicago Washington High School Band which played for the welcoming parade. A festive banquet was arranged for this occasion. In just two decades, immigrants from villages in Transylvania hosted an internationally known historian in their community in America. Their cultural and social lives had grown and become cosmopolitan.

Professor Iorga lectured in English at Harvard University and other universities during his tour in America. The visit of Professor Iorga was also noted in the American press. Romanian societies in other American cities looked forward to his visit. A delightful story written by Theodore Andrica for the first issue of The New Pioneer in 1942, is included. The story illustrates not only the interest taken in Professor Iorga's trip, but also the spirit of these early Romanian society members.



[illegible] VIITOR STRALUCIT
DELA
OSIF BESOIU
[illegible] DRAPELULUI AMERICAN
3402 BLOCK AVENUE
Indiana Harbor :: Indiana

Phone: I. H. 176
COMPLIMENTE
JACK COROS
3701 MAIN STREET
U. S. National Bank Bldg, Room [illegible]
Facem Haine Dupa Comanda. Stofe Straine.
Sprijinul fratilor Romani va fi bine Apreciat.
Indiana Harbor :: Indiana

COMPLIMENTE DELA
Nicolae Branduse
3339 Block Ave.
CASELE PROPRII
Local de Beuturi Racoritoare. Servim
Tot Felul De Inghetata, Tigari Şi Tigarete
Indiana Harbor :: Indiana

PHONE: I. H. 1200-R
Complimente Dela
Elisaveta Vais - Popovici
3517 Block Ave.
CASELE PROPRII
BON BONARIE ŞI INGHETATA DE
TOT FELUL
INDIANA HARBOR, IND.

Complimente dela
STEFAN
CIOCLOS
2202 Broadway
Popicarie si Biliarde :: Casele Ioan [illegible]
HOTEL "BUCURESTI"
Incalzire centrala. Camere mobilate cu
saptamana sau luna
Preturi modeste Serviciu curat
Deosebita atentiune Romanilor!
Indiana Harbor – Indiana

Complimente dela
DANILA
STANCIU
PROPRIETARUL
Block Avenue
Hotel
3212 Block Avenue
Camere mobilate Serviciu [illegible]
Preturi moderate
HOTELUL ROMANILOR [illegible]
PHONE [illegible]
Indiana Harbor –

Business Advertisements in 1919.

He Was No Yes Man

by Theodore Andrica

"This is one occasion when the vote of this lodge should be unanimous," said the president of the Romanian Brotherhood Lodge.

"We must show our deep appreciation for the great things our distinguished visitor has contributed to our mother country and to world literature and the unanimous vote would be the least we can do to thank Prof. Iorga for traveling 4000 miles to see us," the chairman concluded.

A great hush fell upon the audience. Complete silence reigned for a few seconds, then every face turned to John Pop, a fellow lodge member who usually occupied a seat in the last row.

John said nothing. His lodge brothers could not discern on his face any inkling as to what he would do.

* * * *

Now, to appreciate the anxiety of John's fellow lodge members you must know something about him and his story in the lodge.

He was one of the oldest members and was proud to be known as the "godfather" to the new silk American flag dedicated five years previously. For this honor he made a $100 donation to the lodge.*

He never missed a dance or a picnic given by his lodge and above all, he never missed a meeting. It was an unwritten law that when he made his appearance in the small, smoky room, the session should start.

John was liked by everyone, outside the lodge rooms. Inside, at the meetings, that was different. He was one person who at one time or another irked every member and officer of the brotherhood.

**The term "godfather" is used to denote "nasi" or sponsor.*

He did this by voting "no" on every motion that was presented for the vote of the membership. John never bothered to explain his motive for doing so.

In time the secretaries learned to write, almost automatically, "one opposed."

* * * *

This time, however, the members expected John to break his habit of years. Making Prof. Iorga an honorary member of the Romanian Brotherhood Lodge would not cost the members any money and besides, the professor would mention the lodge in his book which he promised to write after his return to the old country.

The lodge members looked at John with anxiety mixed with fear. Would he embarrass the lodge just because of his peculiar habit?

* * * *

The president banged his gavel. He chanted the usual "all in favor say aye" and the ayes came with a thunderous roar.

"Those opposing say no."

John rose quietly. "No," he said, and sat down.

The members were furious. The president demanded an explanation.

"All day, every week I say 'yes' to the boss in the factory," John shouted. "Only place I can say no is here and Prof. Iorga makes no difference."

THE ROMANIAN LANGUAGE NEWSPAPERS

The Romanian language newspaper was another important influence in the lives of the immigrants in their new country. For those who had not learned to read, the newspaper was one means by which literacy could be developed for they wanted very much to learn about events taking place here in America and in Romania.

Again, in mentioning that the majority of these early immigrants were not educated, the fact remains that they were intelligent and capable of understanding the need and the importance of the press and of doing something about it. Although they often spent long hours as laborers working to improve themselves economically, many of them recognized that it was also imperative to read and to communicate--to publish newspapers.

Several newspapers were started by educated immigrants in cities having a substantial Romanian population. (See Appendix A, frame 48 of the filmstrip narration).

In the Lake County area, there were several men who wrote articles for the larger Romanian language newspapers in Cleveland and Chicago. Some of them traveled to various cities to take an active part on editorial boards of the newspapers. Others published bulletins or leaflets locally imparting community and national news. An example of this "newsy" form of publication was one put out monthly for several years in Gary by Olimpiu Clonta. His leaflet entitled Tsala ("bits and pieces" is the simplest translation) was meant to be amusing and informative. A copy of the front page of the first issue in 1926 is shown on the following page.

The most prominent publication of Romanian language newspapers is the America which is still published today in Cleveland, Ohio. The America was first published in 1906 by Rev. Moise Balea, one of the early Romanian Orthodox priests. He sold the newspaper to the Union of Romanian Societies of America in 1908. The America continues to be the publication of the national organization of the societies now known as the Union and League of Romanian Societies in America and is published bi-monthly.

In more recent years, Olimpiu Clonta and Nicolae Novac from the Lake County area have been editors and contributors to the America newspaper and yearbook as well as other publications.

Interest in supporting Romanian language newspapers was a continuing concern. There was, for example, the interest and support of the America by John Sufana, an immigrant to Indiana Harbor in 1904. He was a member of the editorial managing board of the newspaper.

The following story about John Sufana and the America newspaper was recounted during an interview with Mr. Paul Tomy. Mr. Tomy, who is now 87 years old, had also immigrated to Indiana Harbor in 1905. He recalled meeting Mr. Sufana in a Chicago train station one night in 1910:

> "...Oh my, yes...that man (Sufana) in my heart, he is one who saved the America newspaper. The paper was near bankruptcy. It happened that I was with Dumitru Vraciu waiting to board a train for Indiana Harbor. We accidently met Mr. Sufana in the station. We asked him what he was doing there. He said that he was taking the train at midnight for Cleveland. He told us that he took a mortgage on his house for $1,000 and was going to Cleveland to get the paper out of bankruptcy (litigation). He had at that time a large family...about five children, I believe. I wondered how he could do this. A thousand dollars was a large amount of money in those days. But, he did it and saved the paper. What would have happened if Mr. Sufana did not go--this we will never know. That was a big sacrifice to make for the organization.".[30]

ANUL I. GARY, INDIANA, FEBRUARIE, 1926. No.

ȚĀSALA

Revista Lunara de Adevar si Snoave

Abonamentul:
$2.-pe an.

Redactata de un comitet
de unu.

Administratia:
1126 Broadway, Gary, In

RAVAS CATRA CETITORI

Noroc si buna-ziua;—Eu sunt "Tasala" si viu din orasul Gary, Indiana. In traista mea port, adevar, glume si snoave din toate coloniile locuite de romani. Odata pe luna, pentru un an de zile, ma duc prin toate partile lumei sa-mi vad prientenii si sa-le spun multele adevaruri cari se intampla dar nu se prea scrie pe hartie. Am dinti 999—toti bine de otel—pe unde trag cu ei 999 de ani nu creste iarba. Acei prienteni care imi da-viata, ma tine in miscare un an intreg si ma tin cu nade-zide—ca orbul de gard—ca dta nene draga, nu esti tocmai "flat" de tot si fiind-ca iti place gluma, fara doar si chiar, ai se bagi mana in serpar si'mi trimiti 2 dolari, fara ca se mai astepti o noua vizita. De 20 de ani in America doara te vei fi ales cu 2 dolari, ce dracul?

Dupa cum vedeti, tinta mea nu este sa-mi bat joc de nimenea, insa acei care merita o scuturatura, se tasala pe felelat si fara de transfert. Nu procur placere de pomana pentru nimeni si de aceea este bine sa se stie ca fiecare litera din spatele mele cetita de pomona s face in cate un zgarciu si fiecare ras se schimba in cate un junghiu, pentru aceia care nu ma aboneaza.

"Tasala".

146

Numerul viitor va fi de 10 pagini, material foarte interesant si infrumsetat cu caricaturi romanesti.

DL. C. POPA ESTE REPRESENTANTUL NOSTRU PENTRU
122 West Grand Ave., CHICAGO.

WORLD WAR I

Immigration of Romanians to America was at its highest level just prior to the outbreak of the first world war. In World War I, Romania was a member of the Allies. Here in America as well as in Romania, the union of Transylvania with Romania was of special concern for Romanians and Romanian Americans.

The local fraternal societies and their national organization worked hard to promote the union of Transylvania with the rest of Romania. The idea of a united Romania was uppermost in their minds. For this reason, the Union and League of Romanian Societies of America organized a committee called the National League. The committee's purpose was to inform the public about the situation in Romania and to assist in securing treaty agreements after the war that would include the union of Transylvania with Romania.

The dedication of the immigrants to this cause is vividly illustrated in the words of John Simicin, a former president of the Transilvaneana Society in Indiana Harbor:

> "...A National League was formed during World War I to petition President Wilson to see that Transylvania was joined with the mother country. Captain Vasile Stoica,

> who had come from Romania to seek help for this cause, was the president of the committee and John Sufana (from Indiana Harbor) was the secretary. All the meetings were held in Cleveland and Sufana had to travel there often."
>
> "Now, this man (Sufana) owned a tavern and in those days--people didn't have fire insurance to cover taverns and such like today. And, so it was that Sufana was ready to leave for a meeting in Cleveland. He had his suitcase in hand, ready to take the train. As he walked out of his house, he saw that the tavern in the front of the building was on fire. He put his suitcase down, called the fire department, picked up his suitcase and left on the train! How could they hold a meeting without him? He was the secretary!"
>
> "He so believed in the cause that he wouldn't miss the meeting for any reason, even a fire in his place of business. Not many would have done as this man did...You lose all your property, perhaps, but you still must do your duty first toward your community."[31]

The Armistice in 1918 brought peace and the treaties afterwards saw the creation of a United Romania. Here in America, Romanian Americans had taken part in the armed services, ambulance and Liberty Bond drives, Red Cross work and other such efforts.

The postwar period was a time for them to concentrate their efforts on the future. Although, a large number of Romanians returned to their villages in Transylvania which now was finally united with Romania, the majority of them preferred to remain in America--which had become their home.

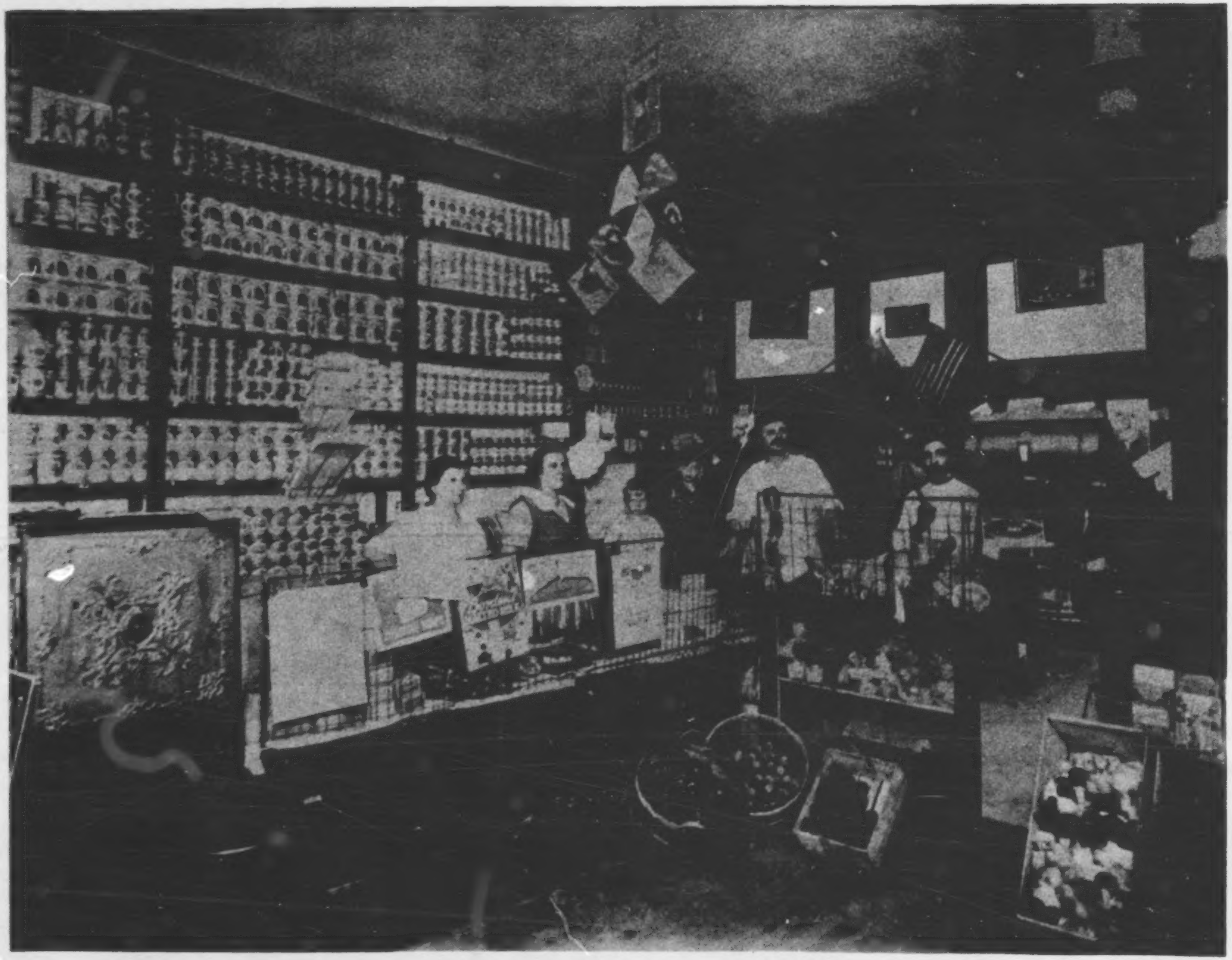
ROMANIAN BUSINESS VENTURES IN AMERICA--"WE'RE ON OUR WAY"

Though most early immigrants worked in the mills and factories, some quit their jobs and ventured into businesses of their own with the hope of earning more money. They reasoned that many of their own nationality would be customers.

Boardinghouses and saloons were the first businesses established by these immmigrant entrepeneurs. The family grocery store became a popular choice. For about $500, a grocery business could be acquired and the wife and older children or relatives could help run the business. As one of these early enterprising young businessmen recalled when thinking back to his first grocery in Gary over 55 years ago:

> "I started with $500 which I borrowed from a friend to open a business. I sold mostly ice cream and candy. Things went so well that in two or three months, I paid back the money I borrowed and decided to put in more groceries and meat. In those days, we didn't have machines to cut the meat, we did it by hand. When I needed more meat, I'd walk over to the Swift Company packers a few blocks from the store and carry the meat back on my shoulder. I stayed in that store at 10th and Jefferson until 1928 and then I moved to 11th Avenue and opened a bigger store."[32]

The saloons were expanded to include billiards, pool or bowling. Buffets (restaurants), hotels for workers (previously called boardinghouses), barber shops, drugstores, tailor shops, bakeries, and other businesses were opened.



A Romanian-American Grocery (circa 1919 in Indiana Harbor).

Those who had some education or training in Romania worked in banks or opened exchange and travel bureaus. Some became realtors. One of them operated a bus service and another opened several motion-picture houses in East Chicago in the early 1900's. Two young immigrants opened their own distributorships for soda pop and beer in Gary. These early Romanian businessmen were proud of their accomplishments. Being known as a proprietor was an important achievement for them. Advertisements in Romanian language program books, newspapers, and yearbooks frequently identified them as proprietar (proprietor).

Several personal accounts are summarized as examples of their initiative and perseverance in establishing and accomplishing what they did in their business ventures.

One man, now 83 years old, related his coming to America to work. After arriving as a 17 year old in 1912 to join his married sister in Ohio, he left for Gary in 1913 to join several friends from his village:

> "I worked in the mill for 17 years from 1913 to 1930...for $3.00 for an eight hour day until I decided that this kind of work had no future for me. During that time I also sent money home to my parents--but I could not progress."

> "In 1930 I left the mill and opened a grocery store on 35th and Virginia Street. I had no experience in the grocery business but I learned."

> "After 10 years I sold the grocery store and built a bowling alley on Ridge Road --I was the contractor for the building. I ran the bowling alley and tavern for five years."
>
> "When I was 50 years old, I sold the bowling alley and I started speculating in real estate. I would buy a piece of property, build on it and then sell it. I built an automobile agency and later I had the Kaiser-Frazier agency. I remodeled that building into several stores and rented out the stores and sold the automobile franchise. I continued buying lots, building, and selling--especially large apartment complexes. After the war (late 1940's), people needed housing. After buying 6 acres of undeveloped land and building the 100 trailer lots and running that for several years, I decided to sell and retire. I was 64 years old then."
>
> "I never leaned on anybody for money--I just took chances...if you don't take any chances, you never get anywhere."
>
> "I lived in Gary for 46 years--they were good years. I've kept busy in real estate here in Florida until a few years ago... I have kept active in a small way--but active."[33]

Another couple reminisced about their experiences and related that the husband's mother had arrived in Gary in 1906 with her family when the steel mills were being constructed. In relating the story, the husband indicated that he had been left in Romania with his grandparents to complete his schooling and then would join his parents and sister in Gary. However, the First World War prevented his coming, and, in 1923 he and his wife (since he had married in 1921) decided to come for a visit in America. "And we are still here--for 55 years!"

Their story is interesting. The wife adds the following commentary about the difficult years of the 1930's when they had lost everything. The depression had wiped them out. While her husband worked as a carpenter, she set out on the streetcar riding up and down the streets of Gary looking for a good location "to start up again in business."

> "I found a good location for a business at 5th and Clark Road. It was a gas station --all run down--but the location was the best and it was for rent. So we went to see the couple who owned it. We told them our plans for the place and asked them what they were asking for rent. They looked at us and then at each other and the elderly man said, 'Well, I got a lot of confidence in you people. I will let you have it for $50.00 a month rent."
>
> "Even though everything was all boarded up and run down--and $50 was a lot of money for rent for that time--what could we do? We gave him the $50 even though it was all the money we had. We went to our new location and began to think as to what we would do--our first decision was that we needed a place to live. And we built three rooms in the back of the gas station. And, then we built a lovely lunchroom in the front part of the gas station. We called it 'Eli's Famous Barbecue.'"
>
> "You should see what we did. I started with my best ideas, applied the best service and atmosphere possible...thinking that if the service would be the way I liked it...others would also like it. We had such a going business that it was hard to keep up with it. Later in 1941 we could not get hired help because it was during the war and the mill called Eli--they needed all the men. So, I ran the gas station and the lunchroom. I put on a pair of slacks, pumped the gas

> washed the windows, put in the oil---and then quickly ran back in the lunchroom--washed my hands and made hamburgers and barbecues."
>
> "There are many stories I can tell of those days and many happenings---but I will never forget an elderly Jewish man who drove in one day...He said, 'Fill 'er up' and I filled the gas tank. At the same time, another customer came and wanted a barbecue. What was I to do---I quickly washed my hands and proceeded to make the barbecue. The elderly man came in, payed for the gas and gave me a 50¢ tip--and he looked at what I was doing very curiously. He sat down at the counter and said, 'Fix me a barbecue.' I fixed him a barbecue and as he enjoyed eating his barbecue he said, 'I tell you lady--you're going to make it!' I will never forget this as long as I live--the way he said to me, I tell you lady--you're going to make it."
>
> "And, I do admit, we have done very well. We sold the business after the war and we bought the acreage on the Industrial Highway. We built the motel and restaurant and then we added the trailer courts. Now, we are retired. We sold everything a few years ago when Eli was 78 years old. But he still made the plans and was the contractor for our new home. There is always something going on...we keep busy."[34]

After arriving in this country and working in factories, these early Romanian immigrants ventured into various businesses. The upward mobility of the Romanian in industry and business has been noted in a recent study of several ethnic groups by Josef Barton. Barton observed that "The cumulative advantages of small families, extended schooling, and upwardly mobile fathers provided a middle-class competence for most of the second generation."[35]

EDUCATION

"Cei mai de laudat, Parinţi si Buni Romani, par a fi acei ai caror copii desi invaţa la scoale americane, totus vorbesc o romaneásca frumoasa."

(unknown)

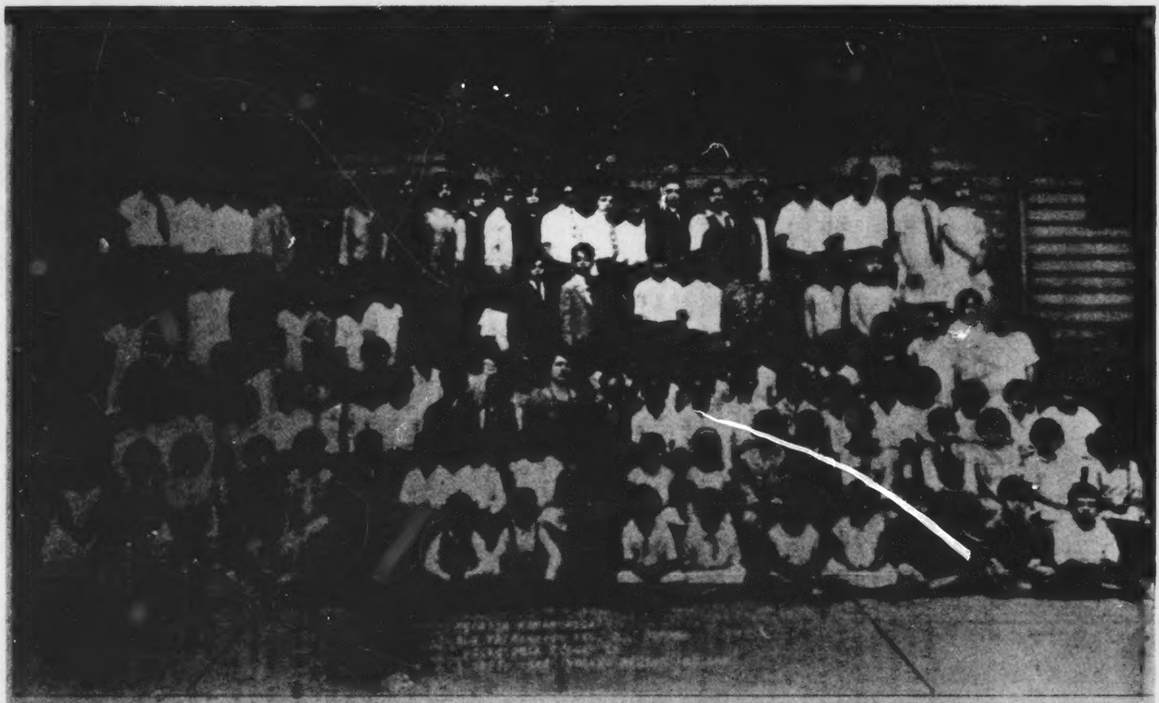
Those who are to be praised are those parents and good Romanians, whose children learn well in the American schools and at the same time still speak a beautiful Romanian.

(translated by Mary Leuca)

THE ROMANIAN SCHOOL

The Romanian school was an institution organized to teach the children of Romanian immigrants. Although religion was taught, these schools were not the traditional Sunday Schools which meet primarily to give religious instruction at individual church centers; nor were these schools substitutes for public schools. Rather, Romanian schools were supplementary schools meeting after public school hours to provide instruction in the Romanian language for children of immigrants. The schools became an integral part of the Romanian community surrounding the church and social societies and served also to maintain and perpetuate the culture and traditions of the people who immigrated to the United States.

The need to teach their children the Romanian language was important for a practical reason. The parents in most cases could more conveniently communicate with their children in Romanian. The youngsters quickly learned English in the American schools, but the parents worked long hours at laboring jobs which did not require much speaking-knowledge of English. As a result, the parents in most cases did not learn English as easily and therefore insisted that Romanian be spoken in the home. Furthermore, Romanian immigrants came to America during the 1900's with the intention of making money and returning to Romania.



[illegible] "N. [illegible]", pe lîngă datoriile morale de care a avut grijă în trecut, a luat sub auspiciile sale, încă de prin anul 1921 Școala "Rege Ferdinand" în care au funcționat ca profesori: Dl. N. Benchea și harnica D-ră LETIȚIA R. L. CUCUI care se vede în acest grup împreună cu cop [illegible] învățat carte și [illegible] de frumoase cântări românești. Această școală se bucură în timpul de față și de prețiosul sprijin al Asociați Doamnelor române "PRINCIPESA ELENA".

ROMANIAN SCHOOL CLASSES

Thus it also became important that their children acquire a knowledge of Romanian so they could take their place in the schools in Romania upon their return. And, many did return in the 1920's after the restoration of Transylvania to Romania.

Gary's Romanian Schools

In Gary, Indiana, the parish council and church members delegated the duties and responsibilities of instructing the children in the Romanian language and religious subjects to the parish priest. An investigation and study through interviews with former students, church records, yearbooks and monographs, and instructional materials used in the school indicate that a traditional, but well-rounded instructional program was offered with strong academic emphasis.

An anniversary booklet commemorating the 30th Jubilee of the Descent of the Holy Ghost Romanian Orthodox Church in Gary in 1939 also reviewed the school's history. Reverend Andrei Moldovan, the author of the booklet, wrote that Reverend Holdar conducted a Romanian school in 1915. No record of the number of students who attended or any other information regarding Gary's first school are available.

The Gary church under the leadership of Rev. John Truta in 1925 enrolled 53 children. Rev. Truța was considered a very able organizer, administrator and teacher. He gave considerable time and effort to the instructional program of the school. Rev. Truța was able to acquire books for various grade levels and groups that he organized. He conducted classes in Romanian grammar, literature, religion, history, and geography, all of which were conducted in the Romanian language.

Rev. Aurel Reu became the parish priest in 1929 for one year. His wife assisted him with the teaching of 59 children. Mrs. Reu was talented in music and devoted her time to instructing the children.

On January 10, 1931, Rev. Andrei Moldovan became the parish priest. He was particularly active and intent in all matters pertaining to the Romanian school. Parishioners constructed benches and tables for the classroom which was also provided with a blackboard, maps, and pictures of famous Romanian leaders of history and literature.

Discipline was strict and the business of learning was a serious matter to Rev. Moldovan. In his monograph, he writes:

> ...We have students who learn Romania well and can read and write, as well as recite their history...children who persevere and learn guarantee the Romanian language for the future here in Gary.[36]

He indicates in his writings that as parish priest, he is not given extra compensation to instruct classes, and he is appalled that all parents do not take advantage of the opportunity to send their children to the Romanian school when there is no charge or fee imposed on them.

At the termination of the school's semester which corresponded to the public school semester period, Rev. Moldovan prepared the students for the "examination" which consisted of recitation, songs, and theatrical presentations. The examination was an important part of the parish social life. The students always presented a stage play before any dance in the society hall. The young people in the church choir not only sang responses during church services but were also directed by Rev. Moldovan in popular singing competitions with other Romanian choirs throughout the country. The club known as "Pui de Leu" (Lion Cubs) took part in cultural activities such as lectures, folkdancing, and stage plays.

Though the Romanian school in Gary was church dominated, that is, organized, administered, and instructed by the parish priest or a teacher under his direction, the leadership was effective and the purposes and objectives set out for the students were met.

East Chicago (Indiana Harbor) Romanian Schools

The Orthodox and Catholic churches conducted Romanian schools with the parish priests as teachers. Rev. Mihaltian started the earliest such school in 1915. In addition, others who were qualified assumed the responsibilities of teaching Romanian school classes.

In 1928, the duties and responsibilities for administering a Romanian school were assumed by an association of women who employed instructors to teach their children. The emphasis in the instructional program was more socially and culturally oriented than academically oriented.

The Romanian school in East Chicago was organized and conducted by the Princess Elena Association of Romanian Ladies which was founded on May 16, 1928, in Indiana Harbor at East Chicago, Indiana. It was composed of women from the Romanian Orthodox, Catholic, and Baptist faiths--joined together as an association with the purpose of caring for the education and cultural welfare of the Romanian community. The activities of this association proved the following observation made by Galitzi:

> "There is a tendency toward a united Romanian colony rather than a maintenance of neighborhoods of Transylvanians, Bukovinians, Romanian Baptists, or Greek Catholics...Cooperation has become to the Romanians not only the keynote to their ethnic consciousness but also the condition sine qua non which would command the esteem of the Americans."[37]

The association assumed responsibility for such matters as hiring teachers, renting or securing locations for classes, purchasing and maintaining inventories of books and materials, setting nominal tuition fees, arranging for presentation of school programs and examinations, and other related school activities.

The following excerpts have been selected and translated from their minute book because they demonstrate the involvement of the group in varied aspects of school life:

> ...page 49, June 5, 1929, A committee was selected to look into the matter of finding a place to rent for the Romanian school.
>
> ...page 52, June 14, 1929, The committee reported that they could rent a place in the Episcopalian Church on Fir Street for the summer months. Mr. Nicolae Benchia was unanimously voted to be the professor with a salary of $125.00 a month. The rent for the school would be $55.00 for the summer. It was voted to begin school July 1 to August 31, 1929, from 8:00 to 10:00 a.m. and 1:00 to 4:00 p.m. each week day and on Saturday.
>
> ...page 81, June 16, 1930, Mrs. Beu moves that the association arrange a dance during the evening of the "examination." Mrs. Ana Vasile seconds the motion. Also, it was voted to allot $10.00 for Preoteasa (Mrs.) Reu to use to instruct the children in a Romanian play to be presented before the dance on July 20, 1930.

...page 78, March 20, 1930, Mrs. Beu seconds Mrs. Regman's motion to ask that each family pay $2.00 if they have one child enrolled in the school and $3.00 if they have more than one child...for the entire school term.

...pages 116-117, October 9, 1931, The families of school children are finding it difficult to pay the fee for the Romanian school. The association agrees to try their best to collect amounts due when parents can pay them, but that they (the association) will go ahead with the school for the sake of the children.

...page 108, June 23, 1931, After discussion, it was voted that the association arrange a picnic to celebrate the 10th Jubilee of the King Ferdinand I School (1921-1931)...Mr. Dobrota is invited to come before the group. "He is newly arrived in our midst from Detroit." Mr. Dobrota addresses the ladies telling that he will do all in his power to conduct the classes and will work hard in the short term during the summer to teach the children. He produces his diploma from Romania as teacher for the group to inspect.

...page 90, January 30, 1931, An accounting and inventory of the group reveals the following...
Accounts:

	$2,000.00	Gold Bonds
	483.87	Savings Account
	76.27	Check Account
	83.16	Cash on Hand (Treasurer)
Total	$2,643.30	

...included in the inventory are: 13 history books, 8 reading books, 4 grammar books, 24 different poetry and storybooks, 7 maps, 15 tablets with alphabet...

...page 106, June 15, 1931, It was decided that a scholarship award be given to the child of a Romanian parent for their scholastic achievement in the American school...$25.00 would be awarded and the mother need not be a member of the association.

The minutes of this group of ladies also revealed their cooperation with other groups in the community--Romanian and American. The association continued to support the Romanian school to the outbreak of World War II. It is no longer in existence. From time to time, a few interested parents (many of whom were students in Romanian schools as children in Gary or East Chicago) tried to continue schools for their children. These efforts did not produce a continuing school and the last known Romanian school was discontinued in 1958. Romanian schools, which were formed for the new generation as supplemental to the American schools to teach reading, history, geography, religion, and other subjects in the Romanian language, have been replaced with English-speaking organizations. It can be concluded that the Romanian schools did transmit knowledge, values and traditions essential to the maintenance of ethnic consciousness. The Romanian school was an unusual and rare educational experience. Second and third generations who now realized the value and benefits of such an education reflect nostalgically on their Romanian school experiences.

When the need for organizing such schools ceased and the purposes for gathering children and young people together changed, new organizations and English-speaking Sunday Schools were formed in place of the traditional Romanian schools.

Young people now attend youth clubs such as (Merrillville American Romanian Orthodox Youth), RAYS (Romanian American Youth Society) or ARCAYD (American Romanian Catholic Association, Youth Department). As one of the elders explained--"Rather than lose the young ones because they don't know Romanian, we decided it is better to do it in English."[38]

THE ROMANIAN LANGUAGE

Early Romanian immigrants sought to preserve their language and their culture through the establishment of a Romanian press, the organization of Romanian schools, and the promotion of Romanian cultural and social activities.

The immigrants' repeated references to his love of the Romanian language and the inculcations of this feeling to their children were expressed often. One is led to conclude that having been denied the right to use the Romanian language in his homeland because of political oppression and having suffered punishment for refusing to learn the language of his oppressor, his language and his being as a person became one. The following stanzas selected from a popular Romanian poem "Limba Romaneasca" (The Romanian Language) illustrate the deep feeling held by them for their language:

Limba Românească The Romanian Tongue

(From the volume "Carte de Cântece Românești,"
edited by V. Posteucă)

Mult e dulce și frumoasă.
Limba ce-o vorbim.
Altă limbă-armonioasă
Ca ea nu găsim.

Beautiful and like a tonic
Is the tongue we speak,
You will find none more harmonic
Try where you may seek.

Românașul o iubește Ca sufletul său. Vorbiți, scrieți românește, Pentru Dumnezeu!	**Every true Romanian loves it As his very soul. Speak the language, learn to write it, In God's name, be whole!'**
Dece limba strămoșească, Să n'o cultivăm? Au voiți ca să roșească Țărna ce-o călcăm?	**What is wrong with writing, talking That from which we came? Do you want the ground we're walking To, blush for our shame?**
Al lor geniu ne șoptește Din mormânt mereu: Vorbiți, scrieți românește, Pentru Dumnezeu!	**Our fathers whisper in chorus From beneath the sod: "Speak and write Romanian for us, In the name of God!"**

(English translation by Eli Popa)

It was only after many years in the United States and the realization that he will never return to live in the "old country" as he had intended that the romanticization of his language ended.

Most of the younger generations do not speak Romanian. However, Americans of Romanian descent have little difficulty learning Romanian since it is a phonetic language. Romanian lyrics to folksongs are learned easily and it is in this fashion that many of younger generations use the language.

Note to the teacher:

See Appendix A, filmstrip frames 37 through 90 for additional information and materials to use with this section of the Resource Guide.

IV. CHANGES IN THE ROMANIAN-AMERICAN COMMUNITIES IN LAKE COUNTY, INDIANA

The Romanian immigrants who arrived in the early 1900's and remained to make a new life in America changed during those early years. They became bicultural because their working hours were spent in one world that was American and their leisure in another that was Romanian with family and friends, churches and societies.

After two decades in America, the transition from Romanian immigrant to Romanian American had taken place --slowly at first but much more rapidly later. Events following World War I especially hastened this change. With the establishment of permanent homes and families, businesses, churches, societies, and other organizations, the majority did not return to Romania. For this group-- their Romanian community in America was home. Here in America--they had the best of both worlds.

World War II and the postwar period brought continued changes. New generations born in America were a part of the Romanian-American community. However, these new generations were Americans of Romanian descent; and their participation reflected this. More and more American ways were adopted.

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A bicultural approach in their activities was evident even in the first decade or two after the arrival of the Romanian immigrants in the Lake County area. To illustrate this, a program of activities which took place in 1919 follows. The event was the tenth anniversary celebration of the Nicolae Iorga Club on Sunday, June 8, 1919 in Indiana Harbor. The program was under the direction of Nicolae Benchea, who was then a student at Northwestern University in Evanston, Illinois where he received his bachelor of arts degree in 1922. Benchea provided for both cultures throughout the day's activities. Though the program was Romanian and promoted nationalism, many American activities and the participation of young boys and girls from the American public schools were included. The attention devoted to details can be noted.

JUBILEE PROGRAM OF THE YOUNG PEOPLES CLUB NICOLAE IORGA FROM INDIANA HARBOR, INDIANA

June 8, 1919

(a) 7:30 a.m. Tricolor Band will play in front of the Transilvaneana Hall, Pennsylvania Avenue-- calling and welcoming the visitors, guests and members.

(b) 8:00 a.m. Morning meeting of the Nicolae Iorga Club (dressed in clothing for the celebration with the proper club insignias; each person will have a small national and American flag at his disposition)

(c) 8:30 a.m. Flag ceremony--color guard. Welcoming speech "Bun Venit" (Welcome) given by the President, Iacob Nan.

(d) Conference

(e) Parade line-up and arrangement. The American National Anthem and Romanian National Anthem. The members of the club and delegates who have been sent form lines in the following order:

First Place--President and representatives of the national society, distance of 10 steps.

Second Place--Public officials. 10 steps.

Third Place--Two little Romanian girls representing Americans and Romanians. 10 steps.

Fourth Place--Mayor of the city.

Fifty Place--Tricolor Band conductors N. Ciulei and I. Sarbu.

Sixth Place--National organization flags. 5 steps.

Seventh Place--A group of little girls in Romanian costumes.

Eighth Place--The Nicolae Iorga Club flags and the club council, 4 abreast.

Ninth Place--Women members of the club in Romanian costumes followed by the ladies in regular dress.

Tenth Place--A group Caluseri. (Club's dance group)

Eleventh Place--Automobiles in single line.

10:30 a.m. Parade begins.

Parade Route

1. Pennsylvania Avenue;

2. Up to P. Cioban's house at St. James Street in the direction of Block Avenue;

3. Block Avenue up to Washington Street;

4. Washington Street to St. Dumitru Church.

11:30 a.m. Memorial services for those members of the Nicolae Iorga Club who had passed away. After the services, the parade continues down 139th Street to Cedar Street then Guthrie Street to Michigan Avenue to the Auditorium Hall.

1:30 p.m. Banquet. The banquet chairman--Mr. Ilie Margineanu. National foods are served which have been prepared according to the Romanian style.

MENU

Suncă şi salam de Sibiu	Ham and salami, Sibiu style
Brânză de Sălişte	Cheese as in Sălişte
Friptură de viţel a la Bucureşt	Roast Veal a la Bucharest
Salată din Blaj	Salad as in Blaj
Prăjituri dela Capşa, Bucureşt	Pastries a la Capşa, Bucurest
Fructe din Arad	Fruit as in Arad
Bere de Trei Stejari	Beer (Three Oaks)
Limonadă de Ploieşti	Lemonade a la Ploieşti
Pâinea va servită de Brutăria românească Prop. Dl. Nicolae Cristescu	Bread from the Romanian bakery of Mr. Nicolae Cristescu, Proprietor

During the entire banquet the music of the Tricolor Band will play Romanian melodies. The banquet ticket is $1.75 per person.

Evening Program--Auditorium Hall, Michigan Avenue Theatre and Concert. Ticket 75 cents. Beginning at 8:00 sharp.

PROGRAM

1. Opening comments by N. Benchea

2. "My Country" sung by little Romanian girls from the American public schools

3. Romanian National Anthem - mixed choir

4. A song played on the flute by Mr. John Lupean

5. "Mama Angelusa" song by Mrs. Silvia Sabau (Mrs. Sabau sang in the opera "Stefan cel Mare" before King Carol on the occasion of the national exposition in 1906 in Bucharest.) Mrs. Sabau's twelve year old daughter will accompany her mother at the piano

6. "La Noi" (At Home) sung by Mrs. Maria Sibian

7. "SUFLET ROMANESC" (The Romanian Soul)
   Play in one Act
   Place--battlefield in Romania
   Time--1917
   Cast listed

8. "La Arme De: St. O. Iosif"
   sung by a mixed choir

Play and choir under the direction
of Nicolae Benchea

DANCE

Set 1.	Set 2.	Set 3.
Horă	Romanian Dance	Waltz
Romanian Dance	Two-Step	Sârba
Waltz	Sârba	One Step
Sârba	Horă	Horă
One Step	Romanian Dance	Romanian Dance
(30 minute pause)	(30 minute pause)	(Conclusion)

The Arts and Intellectual Activities

Music, dance, drama and other artistic presentations were an integral part of the Romanian American's social life. Their social functions and gatherings included such activities. The parish priests directed and produced stage presentations in those earlier days. Each organization had its own choral group and traditional dance group of caluseri. Later, several men and women in their communities took the lead and assumed the role of teacher or director of such groups. (See following photographs).

In 1923, after the first World War, groups of artists were sent to America by the Romanian government in appreciation for war relief and postwar assistance received from Romanian communities in America. The most popular performers were Ionescu-Ardeal and his wife who entertained audiences in many Romanian centers throughout the United States with authentic Transylvanian songs and dances. They eventually settled in the midwest and remained in America until their deaths.

The Ionescu-Ardeals provided Lake County youth with the unusual opportunity to learn original Romanian dances under their direction. This unique experience in the 1930's has been passed on to younger generations by these early students. Later, a group of young members of the Romanian American Youth Society (RAYS) in Indiana Harbor presented a commemorative program in 1953 of skits, songs and dances from the repetoire left by the Ionescu-Ardeals.

DELA SERBAREA SFINTIRII DRAPELELOR
A.D.R PRINCIPESA ELENA 26.MAI.1929.
INDIANA HARBOR IND.

Culture and traditions are passed on to younger generations.

Several persons from the Lake County area have been recognized for their contributions and achievements in the arts. Prominent among them is Eli Popa who was born in Indiana Harbor in 1912 of Romanian immigrant parents. He is known for his writing, poetry and translations of Romanian works. In the 1930's, Eli wrote, directed and produced many Romanian plays in his own store front theater on Pennsylvania Avenue in the heart of the Romanian ethnic community in Indiana Harbor.

During World War II while serving with the United States Defense Department, Mr. Popa had leading roles in productions given for civilian and military audiences throughout the country. He has written several books. Romania is a Song has received widespread recognition. Eli continues to write although he has retired to Phoenix, Arizona.

One of the first Romanian Radio Hours was started in 1935 in Gary by Eli Grusia and Reverend Andrei Molodovan. The Midwest Radio Hour continues to present music, news and commentaries under the leadership and direction of Nicolae Novac. Mr. Novac is another noted writer from the area.

Nicolae Novac was born in the Banat region of Romania in 1919. His first newspaper article was published when he was 15 years old. He was active in literary and journalistic work writing and editing for various newspapers and magazines. Mr. Novac was a prisoner in Germany at the end of World War II. After the war, he continued his studies in history and journalism at the university in Erlangen, Germany until 1951 when he emigrated to the United States.

Nicolae Novac continues to write while residing in the Lake County area. His works include: Poems Without a Country, Tales Without a Country, Magus in Search of His Star, and The Last of the Vanquished. Another book titled Translation of Amerindian Poems has been published recently. Nicolae is presently translating works from English to Romanian including Mark Twain, John Steinbeck, William Saroyan and others.

A poem "Scrisoare Lui Walt Whitman" (A Letter to Walt Whitman) written by Nicolae Novac and translated by Eli Popa is included in this section covering the arts.

Other first and second generation Americans of Romanian descent who were born and reared in Lake County communities have been active in television and films. John Chulay (Ciulei) was born on Block Avenue in Indiana Harbor and until his graduation from East Chicago Washington High School often played in

SCRISOARE LUI WALT WHITMAN

Nicolae Novac

Aud şi eu, astăzi, America cântând, —
dar aud şi Europa plângând
şi gemând
sub călcâiul demenţei şi al tiraniei . . .

O, Walt Whitman, cântecul pe care-l aud eu
nu-i nici al mecanicilor, nici al tâmplarilor,
nici al luntraşilor sau al zidarilor
şi nici al tăietorilor de lemne sau pantofarilor;
ci cântecul cerului şi-al pământului,
al libertăţii şi al neînfrântului,
cântecul omului alb şi al negrului,
cântecul indianului şi al proaspătului imigrant . . .
Cântecul victoriei ce va să vie.

Aici, totul şi toţi cântă:
— om şi natură —
melodiosul imn al libertăţii.

Numai tu, tu inima mea, plângi.
Plângi durerea fraţilor ce gem în robie.

* * * * *

A LETTER TO WALT WHITMAN

Today I, too, hear America singing, —
but I also hear Europe crying
and sighing
under the heel of insanity and tyranny . . .

Oh, Walt Whitman, the song that I hear
is not that of mechanics or carpenters,
not that of boatmen or masons,
nor of woodcutters or shoemakers;
but rather the song of heaven and earth,
of liberty and of the unconquered,
the song of the white man and the black,
the song of the Indian and the newly-arrived immigrant . . .
The song of the victory that is to come.

Here in America everything and everyone sings
— man and nature alike —
the melodious hymn of liberty.

Only you, you my heart, weep.
You weep for my brothers groaning in slavery.

* * * * *

Translated by Eli Popa

his father's Romanian orchestra. After receiving his bachelor's degree from Indiana State University and his master of arts from the Pasadena Playhouse in 1950, Chulay worked on many full-length feature films for several major studios in Hollywood. Chulay's television credits go back to 1954 and include among many others, "Rin-Tin-Tin", "Captain Midnight", "Ozzie and Harriet", "Zane Grey Theatre", several Walt Disney productions, and the "Dick Van Dyke Show". He was the assistant director and also directed several of the weekly shows in the "Mary Tyler Moore" series.

Marianne Collier (Mary Ann Chulay) followed her two brothers to Hollyood where she had regular roles in several weekly TV series. One of her movie roles was in "Some Like It Hot" with Marilyn Monroe. Marianne Collier is married to E. Jack Neuman, producer of "Police Story". She continues to be active in the arts.

Claire Malis from Gary, Indiana (daughter of Willard Malis and the late Jennie Malis, a first generation Romanian American), performed in many stage productions at Indiana University in Bloomington, Indiana. After her graduation, she went on to New York where she studied and acted in many off-Broadway shows. Malis did many television commercials. She had a role in the movie "The Husbands" with Peter Falk and John Cassavettes. Most recently, Claire Malis has been in "One Life to Live", a daytime television series.

Mary Jane Popp grew up in East Chicago and was very active in the community where she entertained audiences with Romanian songs. She pursued her music and drama studies at Indiana University and hosted her own TV noontime show in Indianapolis. Ms. Popp and her husband are presently on the west coast where she is continuing her work in the arts.

Several musicians from the Lake County area work with well-known orchestras and recording groups throughout the country. For a relatively small ethnic group, the Romanian communities in Lake County are well-represented in music, drama, dance and other areas of the arts.

Occupational and Professional Activities

Though the early immigrants were of peasant stock and accustomed for generations to an agricultural way of life, they easily adapted themselves to industrial life in America. This adaptability to change provided encouragement for mobility among the first generation and later generations to more skilled jobs, commerce, professions as well as civic and political positions.

Data from high school records in the East Chicago (Indiana Harbor) and the Gary area show that approximately 800 students of Romanian descent graduated from high school. Since the period covered is about 45 years (1920-1975), one can assume that a number of these have moved out of the area or died. At any rate, records from churches and societies indicate that about 1500 persons of Romanian descent reside in the Lake County area. Again, this is a relatively small number compared to the size of other ethnic groups in the area.

A brief survey of the occupational and professional activities of Americans of Romanian descent in recent years reveals some significant accomplishments for this group.

Steel Industry:

Manager of Iron Production
Assistant Supervisor Mechanical Maintenance
Supervising Engineer-Engineering Department
Assistant General Foreman, Plant One Mills
Assistant General Foreman, Blast Furnaces
Supervisor Administrative Services, Research Dept.
General Supervisor Accounting Services
Metallurgical Inspection, General Foreman
Staff Programmer, Systems Division
Staff Surveyor, Survey Crew
Mechanical Foreman, 8" Hot Strip Auxiliaries
Materials and Records Coordinator, Research Dept.
Senior Training Coordinator, Electrical Dept.
Administrative Supervisor, Field Transportation
Superintendent of #3 Cold Strip Mill
General Foreman, Finishing and Shipping Hot Strip Mill
Fire Chief, Safety and Plant Protection Dept.
*Patent Engineer
and other General Foremen, Foremen and Supervisory positions in various industries.

Education:

Professor, Industrial Engineering, Purdue University
Professor, Psychology Dept., Cornell University
Professor, Languages, Mankato University
Instructors and Lecturers (10) IUN, Valparaiso, Calumet College, Chicago University, etc.
*Superintendent of East Chicago Schools
Elementary Supervisor (East Chicago Schools)

Supervisor of Business Education (East Chicago Schools)
Elementary Principals (5)
* High School Principal (East Chicago)
Supervisor Health, Safety and Physical Education (Gary)

Over 40 men and women in teaching field

Medical:

Physicians (3)
Dentists (5)
Orthodontist
Clinical Psychologist
Pharmicist (7)

About 10 in nursing and related fields of medicine

Legal and Political:

Prosecuting Attorney, Lake County, Indiana
Federal Bankruptcy Referee (State of Indiana)
Bank Trust Officer
Patent Attorney
Attorneys (8)
Mortgage Loan Officers
* Mayor--East Chicago, Indiana
Treasurer, Lake County, Indiana
* Park Superintendent
* Superintendent of Water Dept. (East Chicago)
Inspector--Weights and Measures, Lake County
and other political positions, city and county

A number of business, factory owners, managers and professional positions:

Associated Steel Fabricators (owner and president)
* Superior Beverage (owner)
* East Side Bottling Company (owner)
Steel City Vendors (owner)
* Arco Products (president)
Ferro Alloys (owner)
* Standard Oil (Gamma ray specialist)
* NASA (Communications)

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* Positions held in recent years

World War II and Postwar Period

With the outbreak of the Second World War, the older generation renewed efforts for their adopted country. Nearly every household with sons of military age had members in the armed services. Again as in World War I the Romanian American community was involved in War Bond Drives, Red Cross work, Ambulance Drives, and other wartime efforts.

The Descent of the Holy Ghost Romanian Orthodox Church in Gary, Indiana erected a monument for the men and women in the armed forces. The monument showed 133 parishioners. This is a sizeable percentage when one considers that there were about 250 families or about 700 individual communicants in the church.

Throughout America, the spirit of patriotism and pride for all the young men and women was evident. When the war was over, the return of all servicemen and women was observed. Everywhere in America, a return to peacetime activity and normalcy was anticipated.

Many changes took place during the postwar period. Returning young people entered universities in large numbers under the GI Bill. After the war, many marriages took place and many young people in the Romanian-American community married those of other nationalities. More and more English supplanted the use of the Romanian language in church and society activities. Many of the older generation died. There was movement away from the old ethnic neighborhoods as many moved to the suburbs and other parts of the country.

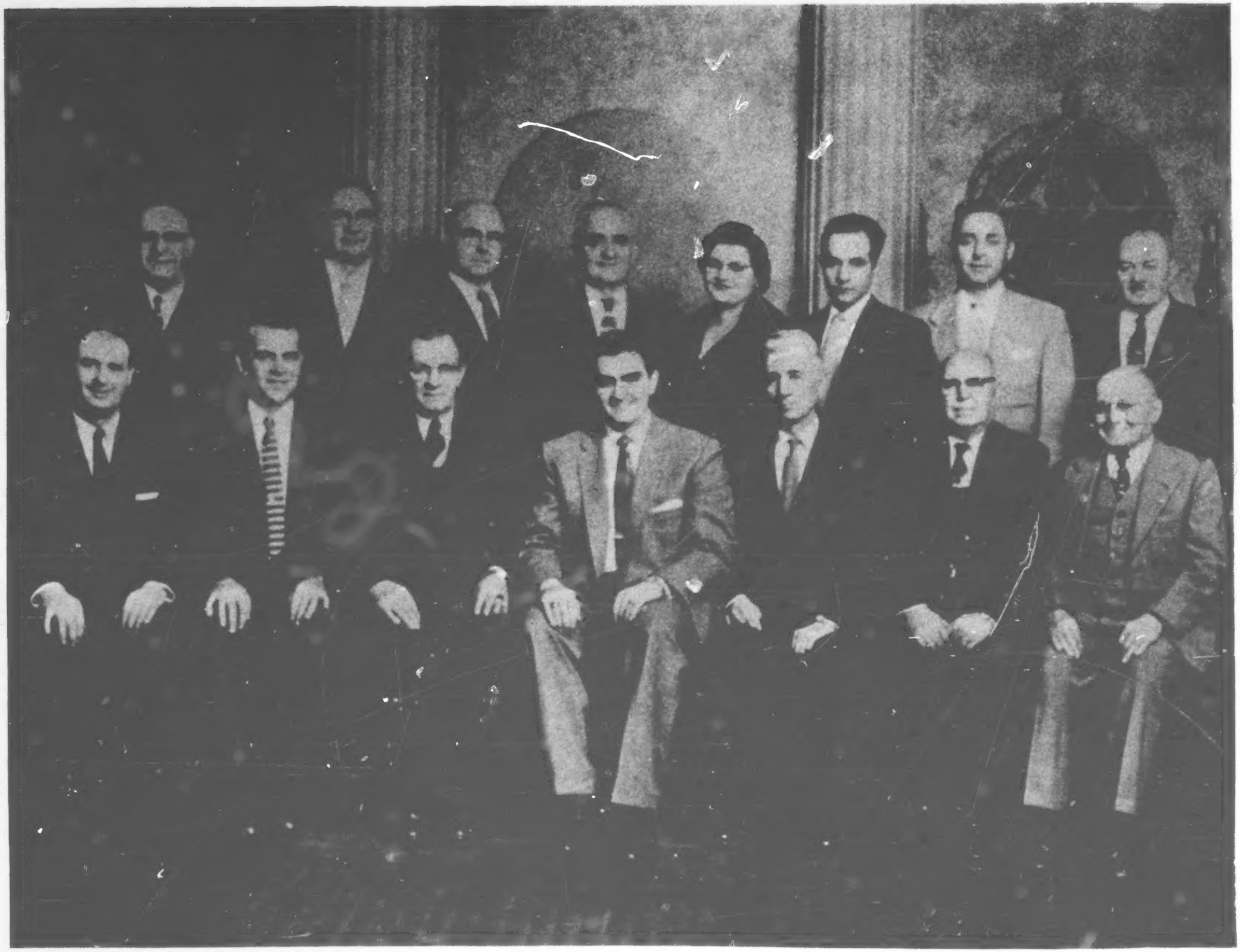
The Romanian-American communities in Lake County adapted to these changes. Adjustments were made in their institutions and organizations so that their cultural and social life would accommodate the older and newer generations. A combination of the old and new traditions in addition to the inclusion of American customs and ways took place. In this way, the Romanian American community adapted to change and survived.

In America, many of the traditional customs continue not for their own sake, as in Romania, but for the more utilitarian purposes of supporting the church and building new churches. The mutual benefit associations for fraternal insurance, cultural and charitable purposes, as well as ladies' auxiliaries, youth clubs, choral groups, dance groups and political clubs have been maintained and modernized to keep pace with changes in society as a whole.

The older generation looks to the younger generation for new, enlightened leadership. Younger men and women are taking the place of their elders on church and society councils and as officers of various organizations.

English is used in church liturgies and sermons with increased frequency. Church and society council meetings are conducted for the greater part in English. Although the current generation generally does not speak Romanian, their awareness of their ethnic heritage is expressed by their participation in activities with the older, that is, the first and second generations. There are many young people in Romanian American organizations in this country who regret that they cannot speak Romanian; but the important thing is that they take part. The important thing is that they want to know about their ethnic background--their Romanian heritage.

Recently in our country, the encouragement of ethnic heritage studies and programs have expanded the feeling of the Romanian ethnic group and other nationality groups to study their cultural heritage.



The second generation join elders on council committees.

The story of the Romanian Americans in Lake County, Indiana is a story about ordinary people. Its message to future generations is: they should be proud of their ethnic origins and they should learn about their heritage. Ethnic heritage studies can be useful in promoting unity and freedom in America by encouraging an appreciation for one's ancestry. Though ethnic traditions and customs may appear different, these should be appreciated, not disparaged. There can be no freedom without diversity. A society is characterized as a free society because of its tolerance of diversity.

The Romanian immigrant added his contribution with many others to America's cultural pluralism. Though immigrants to our country were diverse in origin--in seeking liberty, democracy and tolerance, they shared a common devotion for these ideals.

The Romanian immigrant came to Lake County to work and find a better life. He left a heritage for future generations--to continue to build a better life, a better city, a better America. His story has been one of hard work, of love for his heritage, of love for his new country and an inspiration for those he left in his place.

Note to the teacher:

See Appendix A, filmstrip franes 91-115 for additional information and materials to use with section IV of the Resource Guide.

FOOTNOTES

[1] Indiana Baptist Convention, Foreign Problems in Northwest Indiana. (New York: American Baptist Home Mission Society Publishers, 1917), p. 2.

[2] Vladimir Wertsman, The Romanians in America 1784-1974: A Chronology and Fact Book. (Dobbs Ferry, New York: Oceana Publications, Inc., 1975), p. 1.

[3] Ibid., p. 2.

[4] Maldwyn Allen Jones, American Immigration. (Chicago: University of Chicago Press, 1960), p. 179.

[5] Ion Josef Schiopul, Romanii din America: O Calatoria de Studii in Statele Unite, [Romanians in America: A Study of my Travels in the United States] (Sibiu, Romania: W. Krafft Publisher, 1913), p. 11.

[6] George Anagnostache, "Romanians in America," New Pioneer vol. 2, no. 3, July, 1944. (Cleveland: America Newspapers Publishers), P. 13.

[7] Andrei Popovici, "Romanians in America," a written speech included in a letter 20 March 1933 to Andrei Simon, 2510 Graeter St., Ft. Wayne, Indiana, pp. 1-2.

[8] Anagnostache, "Romanians in America," New Pioneer vol. 2, no. 3, July, 1944, p. 15.

[9] Oral History Interview #117.

[10] Indiana Baptist Convention, Foreign Problems in Northwest Indiana. p. 2.

[11] Ibid.

[12] Ibid., p. 3.

[13] Oral History Interview #117.

[14] Istoria Uniuii si Ligii Societatilor Romanesti din America 1906-1956, (History of the Union and League Romanian Societies of America 1906-1956). (Cleveland: Tipographia ziarului "America", America Newspaper Publications, 1956), p. 230.

[15] Oral History Interview #113.

[16] Oral History Interview #17.

[17] Oral History Interview #65.

[18] Oral History Interview #117.

[19] Oral History Interview #62.

[20] Oral History Interview #113.

[21] Oral History Interview #114.

[22] Oral History Interview #117.

[23] Henry Steele Commanger, Immigration and American History. (Minneapolis: Univer of Minnesota Press, 1961), p. 140.

[24] Oral History Interview #18.

[25] Oral History Interview #21.

[26] Oral History Interview #124.

[27] Oral History Interview #108.

[28] Oral History Interview #79.

[29] Oral History Interview #12.

[30] Interview with Paul Tomy. Villa Park, Illinois. 13 June 1976.

[31] Interview with John Simicin. Gary, Indiana. 28 April 1977.

[32] Oral History Interview #77.

[33] Oral History Interview #24.

[34] Oral History Interview #46.

[35] Joseph J. Barton, Peasants and Strangers: Italians, Rumanians, and Slovaks in an American City 1890-1950. (Cambridge: Harvard University Press, 1975), pp. 172-173.

[36] Andrei Moldovan, Monograph: Romanian Orthodox Parish of Gary, Indiana, (Gary: n.p., 1939), p. 30.

[37] Christine Avghi Galitizi, A Study of Assimilation Among the Romanians in the United States. (New York: Columbia University, 1929), p. 116.

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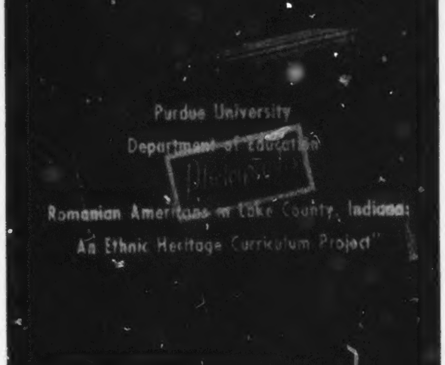
APPENDIX A

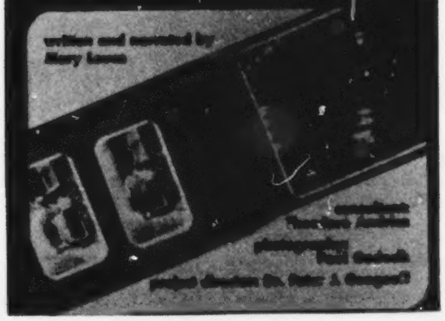
Filmstrip frames 1-115 with narrative for The Story of Romanian Americans in Pictures.

The Story
of
Romanian Americans
in Pictures

1. Begin sound on blank frame immediately following "FOCUS" frame....(Music).


Purdue University
Department of Education
Romanian Americans in Lake County, Indiana:
An Ethnic Heritage Curriculum Project"

2.


written and narrated by

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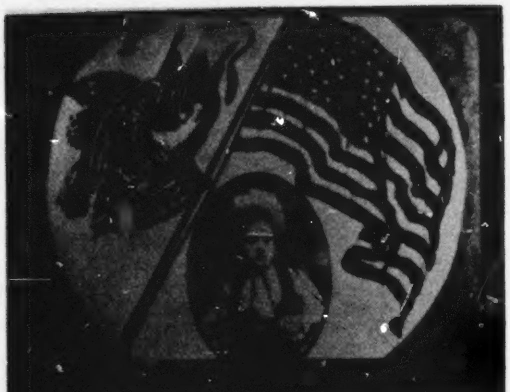
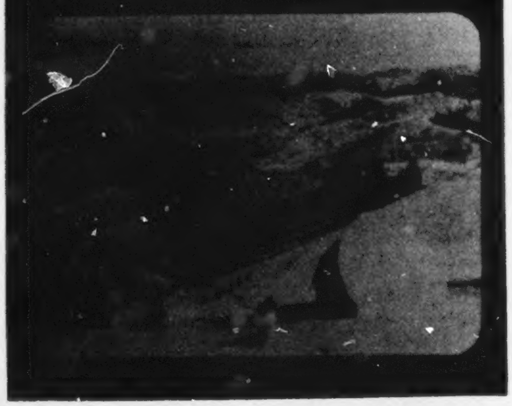


Voice:

4. This is a story of Americans of Romanian descent told and illustrated primarily with old photographs. Most of these pictures were taken in the Lake County area of northwest Indiana dating back to the 1900's.



5. Their story begins in Romania during the late 1890's.

6. Romania is a country in south-eastern Europe. It is part of the Balkan area.

7. Romania is bordered on the north and east by Russia and the Black Sea, by Bulgaria and Yugoslavia on the south and by Hungary to the west.

8. Before the First World War--the province of Transylvania and other regions were part of the Austro-Hungarian empire.

9. It is from Transylvania that well over 90% of the Romanian immigrants came...

10. Economic and political hardships were the main reasons that Romanians joined the great wave of "new immigrants" who came to America from the countries of eastern and southern Europe between 1900 and 1914.

F. Missler Bremen

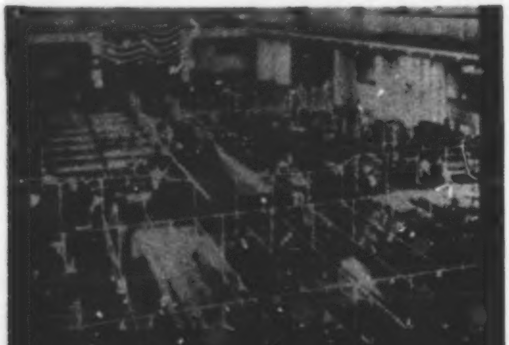
11. The head of the household or the older sons were the first to immigrate--to work a few years and make money to pay the family debts on their small plots of land... and then return home.

12. Romanian immigrants from Transylvania came to America with Austro-Hungarian passports...thereby being classified incorrectly according to their passport nationality--rather than their true nationality.

13. They came in steerage. Steerage passage was about forty dollars--at its best, such accommodations were far from comfortable.

14. Most of them sailed from ports in Germany. The often heard phrase "I came with Missler" referred to the Missler travel and labor agency in Germany which worked to bring labor for America's growing industries.

15. The journeys lasted 3 to 4 weeks. Many of them arrived in New York where immigration inspectors examined all newcomers at Ellis Island.



16. Here they were herded, tested and examined. Here they waited and hoped they would pass through to the New World --America.

17. Many of the early immigrants were hired by agents who had come to Romania to secure workers for building railroads and...

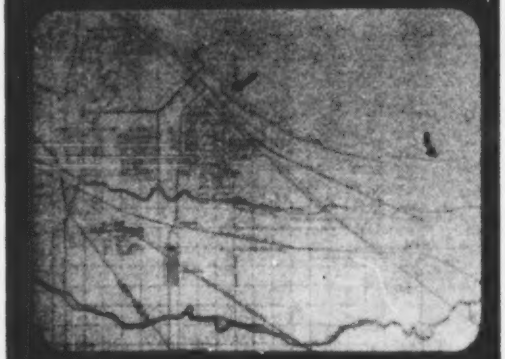
18. ...working in mines. The goal of these Romanian peasants was to work hard and save "one thousand dollars and the cost of the passage home." This was expressed in their language as "mia si bani de drum."

19. As accounts of money to be earned spread--more men found their way across the Atlantic. Many as we see here were young ...16 to 20 years of age. They also came to seek their fortune.

20. Letters sent home often contained photographs to prove that they were well and prospering. Here two brothers in their new English-styled suits hold a newspaper. The headline in Romanian reads-- "LUMEA NOUA"--the New World.

21. Because Transylvania was under foreign rule, the tricolors--red, yellow and blue of the Romanian flag could not be displayed or worn there. But, here in America, they had the freedom to do this and the American flag symbolized this freedom. Whenever they wore the tricolors on their costumes, they displayed the stars and stripes with pride.

22. By comparison with other countries, the number of Romanians in America is small. Those who immigrated to America settled mostly in the larger industrial cities as shown here...



23. During the first decade of the 1900's--more than 4,000 of them came to the Lake County area of northwest Indiana--just a few miles to the southeast of Chicago.

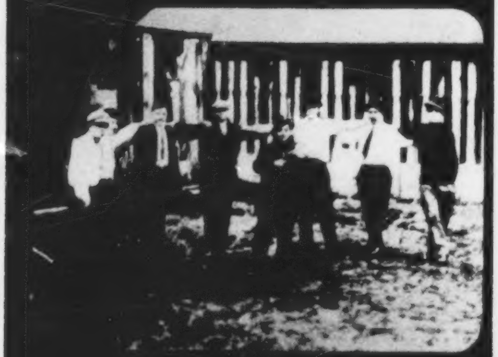
24. Here, they became part of the work force building new steel mills in Indiana Harbor and Gary, Indiana. Shown is the Inland Steel plant which was started in 1902.

25. During the first few years in Indiana Harbor, workers lived in tents, boxcars or shacks until buildings were constructed.

26. The Harbor Hotel known as the Worker's Hotel and boardinghouses were completed as quickly as possible.

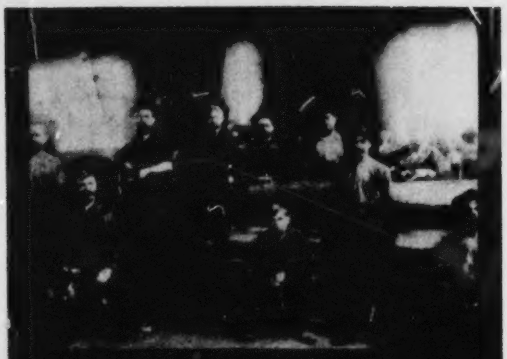
27. Romanians were among the many ethnic groups who arrived to build the new mills and to work. Many Romanian boardinghouses were built. The Casa Romina or Romanian House accommodated workers who shared beds in two 12-hour shifts.

28. United States Steel Corporation had selected their site for new steel mills a few miles to the east of Indiana Harbor. A new city of Gary, Indiana was started in 1906.



29. Among the first workers were Romanians--over 2,000 came during the following ten years. The worker's life was lonely and dreary during those early days. But, they found that the simple pleasures of old folksongs and dances reminded them of home and brought a few hours of enjoyment.

30. These two young fellows in 1908 --with lunch pails in hand are on their way to work. Lunch pails were filled with stew or sandwiches and fruit.

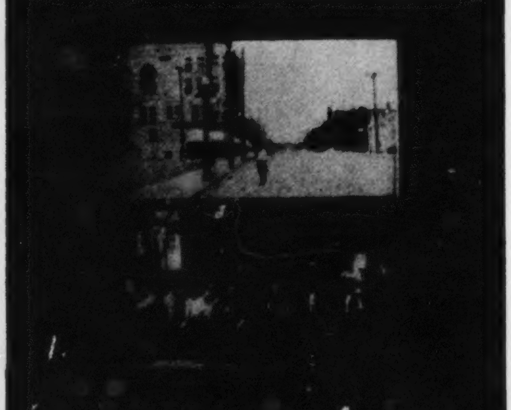


31. Working conditions were unpleasant by today's standards and the men labored heavily in all parts of the factory...

32. ...from the rolling mills where they used tongs to catch the red hot strips of steel to the rail yards.

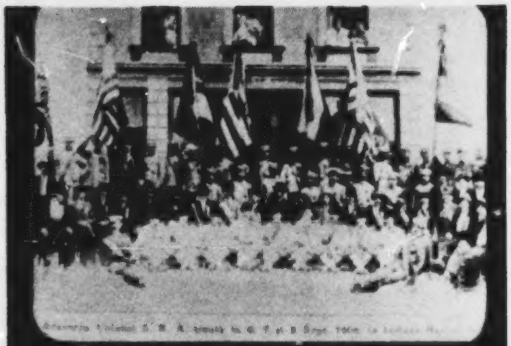
OPEN HEARTH CREW as photographed in 1904

33. Laborers in the open hearths worked 12-hour shifts and once every two weeks they would have to work 24-hours straight.



34. Romanians were part of the many groups who came to erect factories and stayed to build new cities.

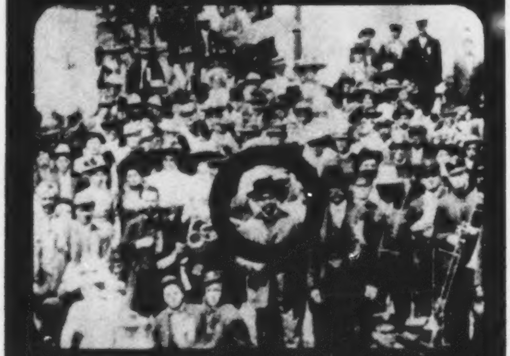
35. They learned the importance of work and organization. The security and stability of their old ways with family and village ties were replaced by uniting to organize local fraternal and cultural societies.



36. These local groups combined to form national groups of fraternal societies and one of their first actions was to send petitions to Romania requesting that priests be sent to America to tend to their religious needs.

37. In those early years, services were held in rented store fronts or larger public halls until churches were built. Indiana Harbor's St. George Orthodox Church (on the right) was founded in 1906 and was one of the first Romanian churches in America.

38. Gary's Orthodox Church was consecrated in 1908--two years after the city was founded.



39. The priest from Indiana Harbor, Rev. Mihaltian, officiated from time to time until a priest arrived in Gary.

40. The majority were of the Eastern Orthodox Christian faith.

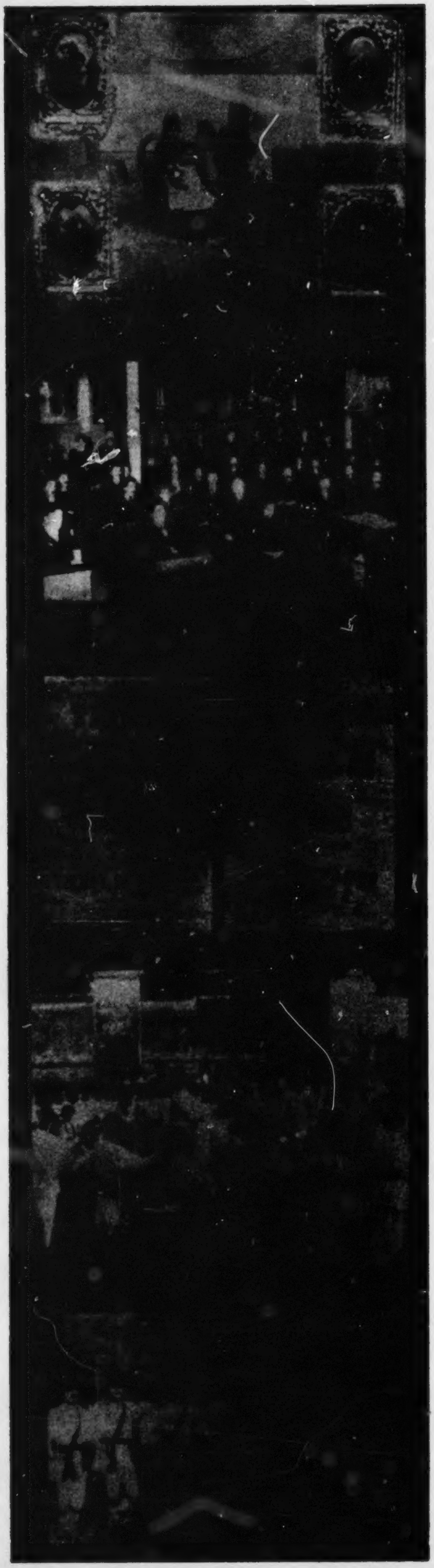
41. On the 4th day of July in 1915, a Catholic Church of the Byzantine rite was founded in Indiana Harbor.

42. Earlier in 1913, the St. Nickolas Catholic Church was completed in East Chicago, Indiana.

43. A Romanian Baptist Church was built in Gary during that period.

44. The churches and societies from their inception kept very good records and minute books. Church councils and society meetings followed parliamentary procedures which gave validity and resolve to their decisions.

45. Parliamentary procedure is essential for democratic action and thus it became easy for these Romanian immigrants, who chose to stay, to take part in our democratic government.



46. These Romanian immigrants who dreamed of taking part in government realized their dreams in America. As their community developed--they sent for their families. Thoughts of returning to Romania became less compelling.

47. Many decided to remain and prepared to become citizens.

48. Those who were educated assumed leadership and published Romanian language newspapers and periodicals.

49. The lighter side of life was not neglected...Traditional dances danced in Romania, as we see here, were brought to America and remained relatively unchanged.

50. Here, they formed their dance groups to perform and compete at special occasions.

51. In addition, choral groups were organized.

52. And, drama groups were formed to present serious works as well as stage productions of musicals and comedies.

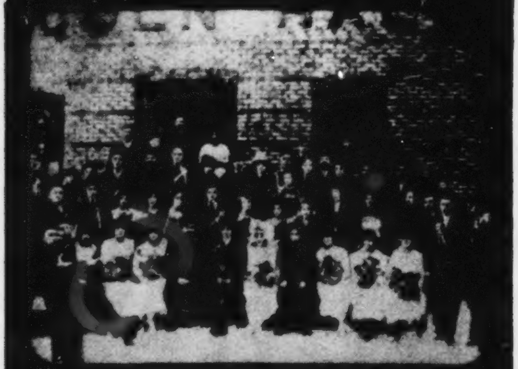
53. Society and church activities brought people together. Their social life was pleasant and active.

54. Weddings in those early days were important social events. Since families and relatives were usually back in Romania, photographs were essential.

55. Couples who were joined in matrimony were attended by friends. Many of them from the same villages in Romania.

56. Thus, friends took the place of family. The matron of honor and the best man, the bride and groom's closest friends, were regarded as their sponsors and spiritual parents.

57. At these early weddings, the bride was escorted from her home to the church--to the accompaniment of music. The entire Romanian community attended the wedding services and reception.



58. After the ceremony the guests took part at the wedding banquet and dance. First, as many as possible posed for a wedding photograph.

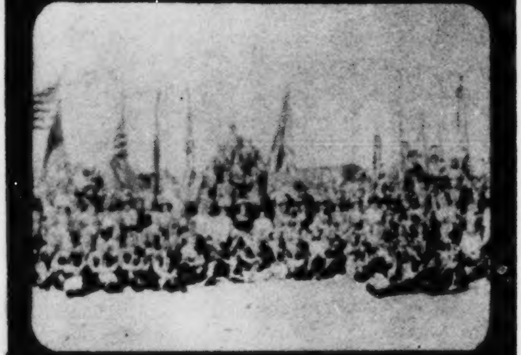
59. The folks back home must see how splendid their life was here in their new country. This photo proudly displays the American flag among the wedding guests.

60. In 1913--before the outbreak of World War I--immigration to the United States was at its highest level.

61. The large numbers of Romanians can be seen here...

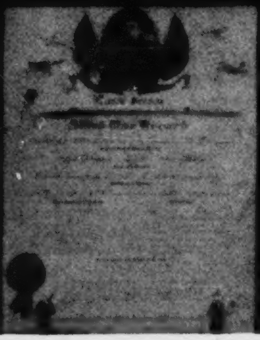
62. ...at the tenth anniversary* celebration of the Transilvaneana Fraternal and Beneficial Society in the Indiana Harbor area.

* Correction--sixth anniversary
"blessing of the
flags" ceremony--



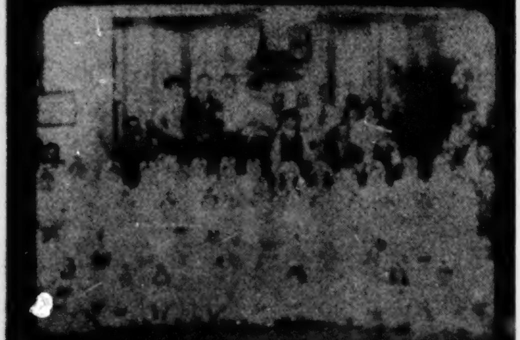
63. Immigration was halted with the outbreak of World War I.

64. Young men in northwest Indiana joined the Rainbow Division and fought for their new country.



65. In World War I Romania was a part of the Allied Forces. The union of Transylvania with Romania proper was in the thoughts and prayers of Romanians and Romanian-Americans.

66. The Armistice in 1918 brought peace and Transylvania was united with the rest of Romania proper.



67. Ladies auxiliaries had formed Red Cross groups to support the war effort. Funds were also raised for relief programs after the war.

68. The post-war period saw many losses. The influenza epidemic of 1918 as well as factory accidents and other causes took their toll.

69. Photographs of funerals were taken to send back to families in the old country...to show that the person had indeed died, that friends had gathered and according to their customs of that time, provided the proper arrangements.

70. Religious services, a band to play the dirges and funeral marches...

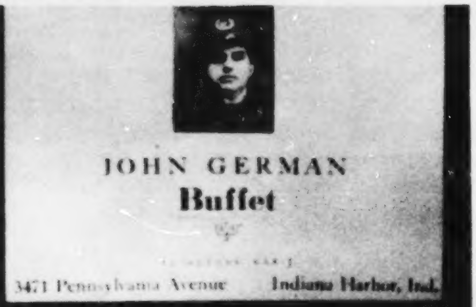
71. ...floral wreaths carried by young girls in pastel-colored dresses, and attendance of the entire Romanian community--these were some of the early customs and traditions.

72. Fraternal and beneficial societies helped in time of financial need. Early immigrants provided for the needs and welfare of their own.

73. The end of the great war heralded a new era. Some of them left the factories and started businesses. This picture taken at an amusement park carries the message of the time.

74. Some of the new enterprises included the family grocery store...

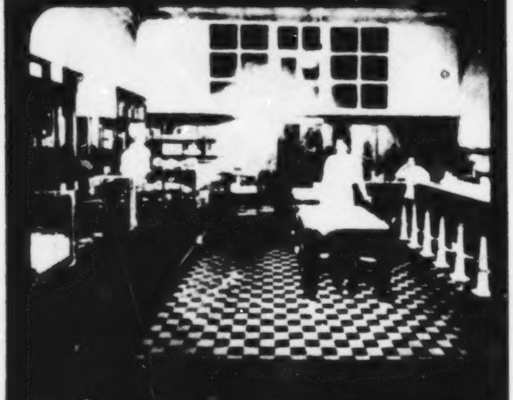
75.



JOHN GERMAN
Buffet

3471 Pennsylvania Avenue
Indiana Harbor, Ind.

76. Other enterprises included saloons, restaurants, boarding-houses and ...



77. bakeries.

78. The bottling and delivery of beer and soda pop was still another venture.

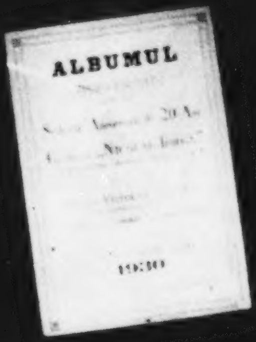
79. Some of the young immigrants became policemen or firemen--positions considered very important back home in the Romanian villages.

80. Photographs of their establishments were taken --with pride in their accomplishments in America and pride in their heritage. The flags on the wall seem to say: "I am an American of Romanian descent."

81. The 1920's was an era of economic, cultural and social progress. Large society halls were built for their activities.

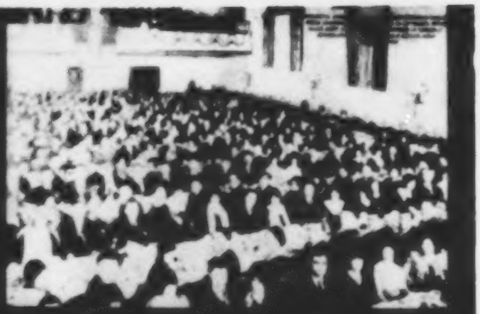
82. Dramatic and artistic productions were presented. Visiting artists from Romania came to perform.

83. The visit of Queen Marie of Romania to the United States caused a social stir among all Americans not only Romanian-Americans. A delegation donned formal attire for her welcome in the Gary area.



84. An excellent example of cultural growth was evident in the planning and finances that were put forth for the 20th anniversary of the society named in honor of Romania's greatest historian, Nicolae Iorga.

85. The Nicolae Iorga Club invited Professor Iorga and his wife to visit the United States and attend their celebration. He was welcomed by local and state officials.

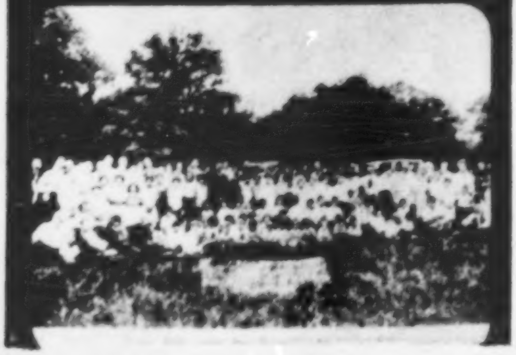


86. A festive banquet was held in his honor. During his visit, Dr. Iorga, world-famous Byzantologist, delivered lectures at Harvard, Stanford and other universities...all under the auspices of this club from Indiana Harbor begun 20 years ago by immigrant peasants from villages in Transylvania.

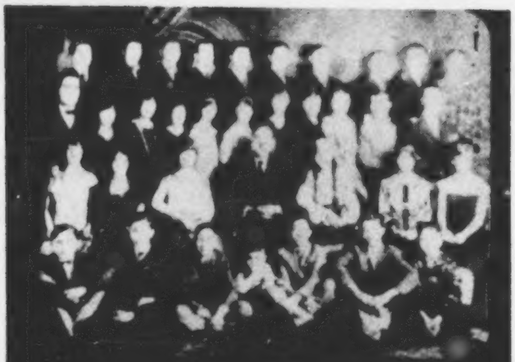
87. Within a short time...their lives here in America had become stable, secure and permanent. Families grew...children and grandchildren were raised. Education became even more important to them.

88. Romanian schools were started. These supplemental schools were conducted in the late afternoon after children attended the public schools. Church councils usually took charge of these schools which were taught by the priests or educators in their community.

89. Also, a ladies organization which was non-denominational was formed to raise funds to support Romanian school classes. These ladies interviewed and hired the teachers, selected and secured the textbooks and rented a house in which the classes were conducted.



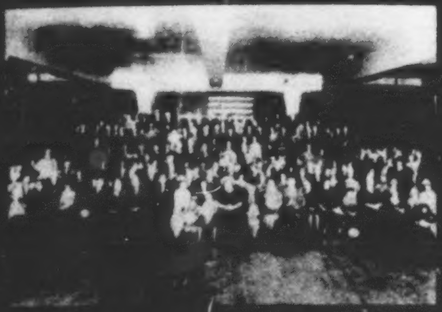
90. Summer schools were also held. They were often supported by funds raised at large picnics.



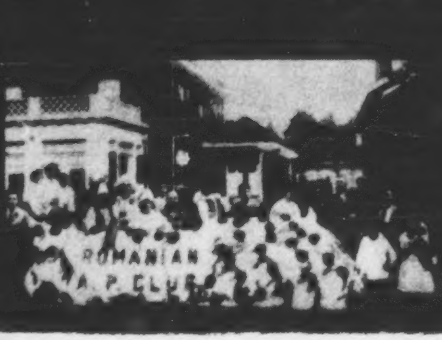
91. Youth clubs were sponsored by the various churches.

92. Choirs and choral organizations were formed.

93. Choral competitions among the Romanian groups from many cities throughout the United States were held. Winning the first place trophy meant a great deal.



94. During this period, interest in local government and politics grew.



95. Romanian American Political Clubs were formed in the 1920's.

96. Societies and political clubs participated in city-wide activities and parades in the late thirties.

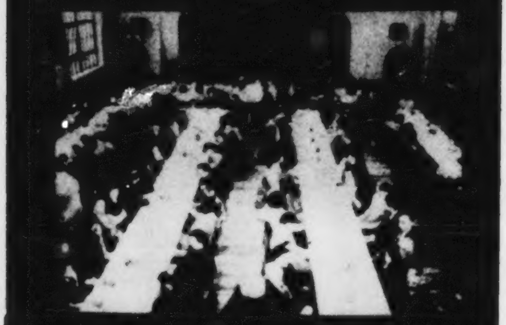
97. Renewed efforts for their adopted country, America, took place with the outbreak of the Second World War. War Bond Rallies, Ambulance Drives and...

98. Red Cross duties were among the efforts undertaken by the older generation.

99. Nearly every family displayed standards bearing a blue star for each member of the family in the armed services...and several standards bore the golden star for those who were killed in action. Churches erected permanent monuments for all who served their country.

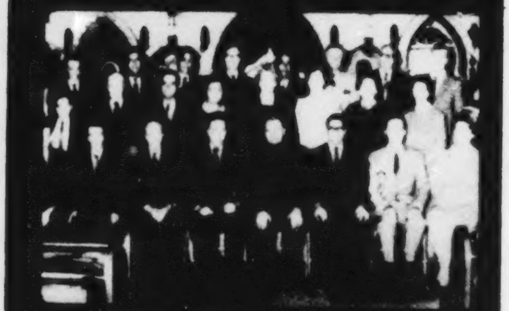
100. There was a patriotic spirit and sense of pride for all who fought for this country. The return of all servicemen and women was observed. Several Americans of Romanian descent returned as heroes and received national as well as local recognition.

101. As was true in all communities after the war years, there was a return to normalcy. Many marriages took place during the post-war period.



102. But, now--weddings were a combination of the old and new traditions with the addition of more American customs.

103. Church services, once conducted entirely in the Romanian language, included more English in the liturgy and sermons.

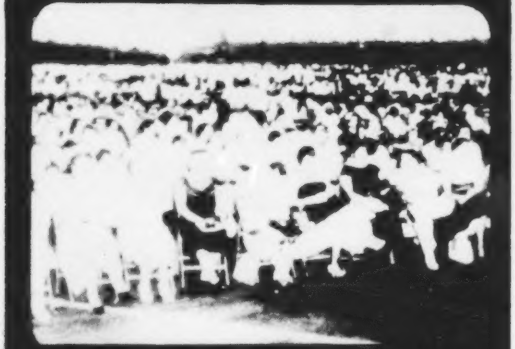


104. English now supplemented the Romanian language at church and society meetings. Minutes are recorded in the English language as younger members take the place of their elders.

105. Romanian folksongs, dances and customs continued to be taught to the children--but youngsters were instructed and learned about their Romanian heritage in English with increased frequency.

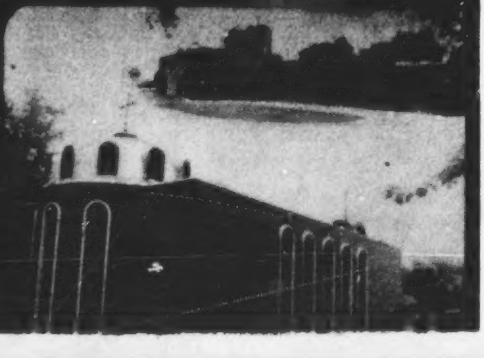
106. Interest in community and political affairs had progressed steadily. Though many selected business and professions for their careers, public service was not neglected.

107. The election in 1952 of a mayor in East Chicago, Indiana, who was an American born son of Romanian immigrants was a first among Romanian Americans in this country.



108. A park was dedicated in his name as a remembrance of his 12 years of service...The Walter M. Jeorse Park along the shores of Lake Michigan.

109. Recent years have seen the rebuilding and consecration of two Orthodox churches in the suburbs away from old ethnic neighborhoods which have been torn down to make way for urban redevelopment.



110. The old making way for the new... Celebrations of anniversaries of the founding of churches and societies--fill the calendar of activities.

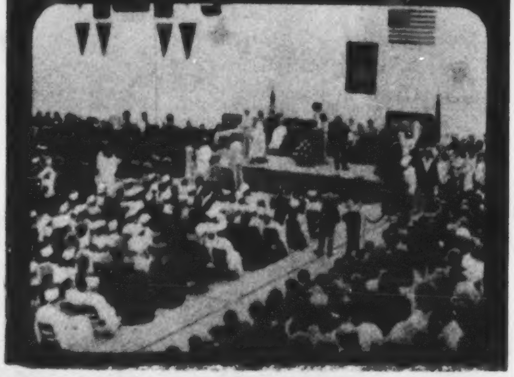
111. There is a time to remember. Each year memorial services remind all of those who led the way and are now gone.

112. And, each year marks a beginning as new generations are born. Though baptized in the old tradition, the new generation will grow up as modern Americans...

113. ...learning about their heritage and the role of their ancestors with many other ethnic groups in this "Land of Immigrants."

LIBERTY
ROMANIANS

114. As we pass our bicentennial, we enter a new era.



115. Commencements from high schools and universities mark a new beginning for those who will take their places with others to build a better America.

APPENDIX B

IMMIGRANT'S FARE ON TODAY'S TABLE

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A ROMANIAN DINNER

Appetizers
Served with Tuica

CIORBA Sour Soup

SARMALE Stuffed Cabbage

TOCANA Chicken Stew

MAMALIGA with Sour Cream

Romanian Wine

Chocolate Walnut Torte

Coffee

Description of Foods Pictured on the Opposite Page:

Romanian American
Table Setting

"Mixing the MAMALIGA"
(Cornmeal Mush)

Appetizers

Top left to right--
  CASCAVAL Cheese
  Stuffed Mushrooms
  FETA Cheese-Rye Bread
  Meatballs Sausages
  Crackers
Center--
  Eggplant Spread
  Tomatoes Olives

Soup Course--CIORBA

SARMALE (Stuffed Cabbage)
with
MAMALIGA and Sour Cream

TOCANA DE PUI

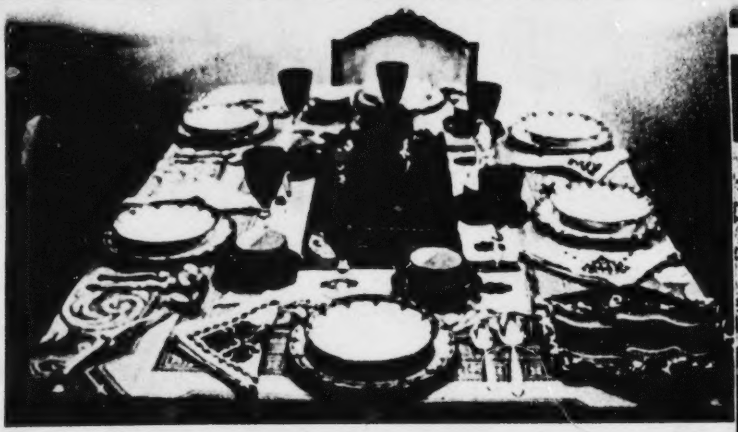
(Chicken Stew)

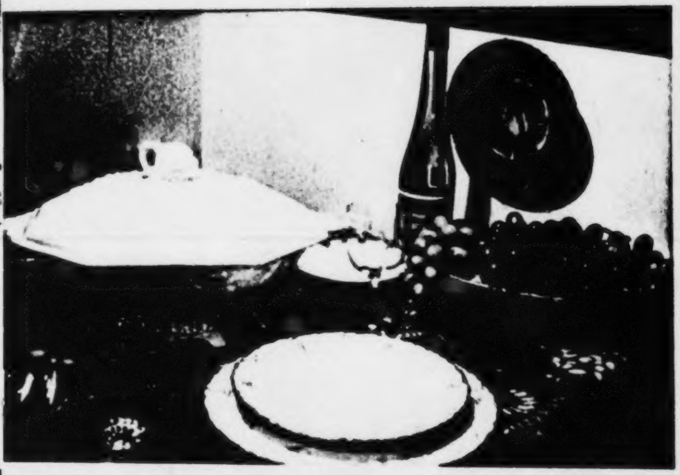
Dessert

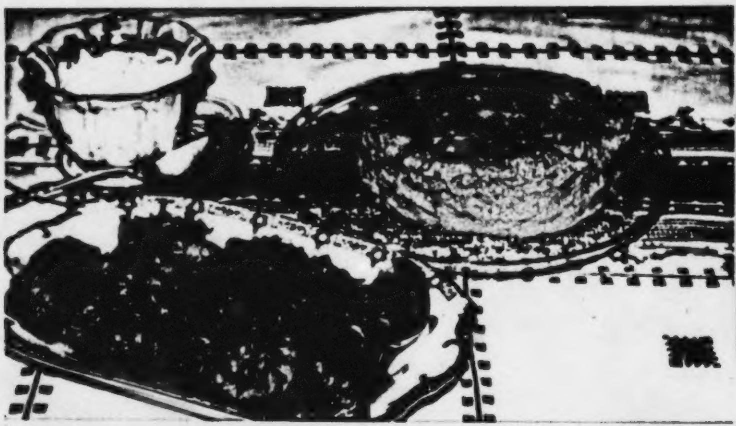
Walnut Torte and Coffee

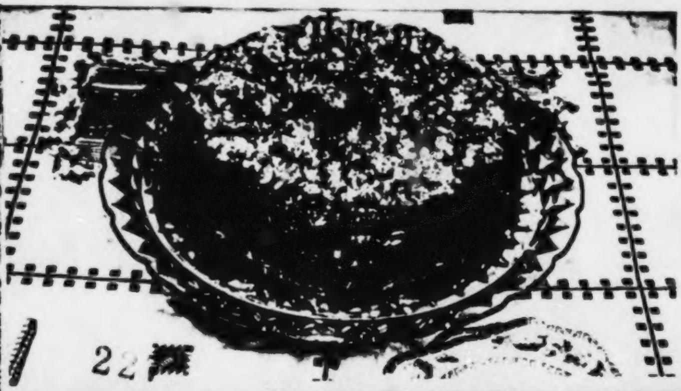
Presentation
of dessert course

Chocolate Walnut Torte









ROMANIAN FOODS AND RECIPES
by Mary Bucur

Romanian cuisine,as you might expect from a mixture of Roman, Greek, Turk, Slavic, Bulgarian, Hungarian, Austrian, German and French cultures, is rich and varied. Romanian dishes have achieved considerable prestige throughout Europe and around the world among gourmets.

Romanians love good food They have become masters in its preparations and have made their national cuisine an art. The secret of Romanian cooking lies in the expert use of seasonings and the talent to take even the least expensive cuts of meat or selection of vegetables and with added herbs and sauces create dishes which are delectable and delightfully different.

Romania is rich in game and fish of all kinds. These are prepared in innumerable ways. Most famous are the fish soups and barbecued carp.

Native wines and champagne are famous. Among the best are--Fetească Tîrnave, Cotnari, and Murfatlar.

Tuica. A delightful plum brandy, is served before dinner with appetizers.

Romania is also famous for salami, especially that from Sibiu in Transylvania. Romanian households pride themselves on their homemade sausages which are made in every part of the country around Christmas time.

Native cheeses are excellent--a perfect meal will always include a tasty variety.

Some of the most popular dishes which are delicious and easy to prepare are the following:

Mamaliga. The Romanians all-purpose staple. A highly versatile cornmeal mush which can be served in countless ways.

Sarmale. National dish consisting of ground meat and rice folded into cabbage leaves, cooked with or without sauerkraut.

Tocana. A stew made with lamb, chicken, beef or pork, seasoned abundantly with onions, garlic, green pepper, parsely and tomatoes. The added paprika and sour cream make the dish more distinctive and delicious.

Ciorba. The Romanian soups most preferred for their delicious flavor are the sour soups, appetizing indeed and very digestible--usually prepared with lemon juice, borsch or sauerkraut juice, and various herbs (tarragon, parsely).

Ghivetch. A whole garden of vegetables baked with or without meat in one pot. A summer favorite.

Mititei. A blend of ground lamb, beef and pork, seasoned with garlic, beef broth, herbs and made into small sausage shapes and charcoal-grilled. A great speciality.

APPETIZERS

Suggestions:

- Cascaval cheese & crackers
- Feta cheese--Rye bread
- Stuffed Mushrooms
- Eggplant spread -- sliced tomatoes -- olives
- Meat balls
- Homemade sausage (or any purchased brand)

Stuffed Mushrooms

1/2 lb. chicken livers (boiled in dry white wine)
1/2 teaspoon parsely
1 small onion, minced
1 egg
salt and pepper to taste
6-8 large mushrooms

Grind cooked liver, add onion, parsely, egg, salt and pepper. Mix well. Clean and stem mushrooms. Stuff mushrooms with liver mixture. Place in baking dish (a pat of butter on top of each). Bake 1/2 to 1 hour at 300°.

Meat Balls

1 lb. ground veal, pork or ground round steak

Add one roll (soaked in milk), 1/2 grated onion, 1 tablespoon finely chopped parsely, salt and pepper. Shape into balls (size of a walnut). Roll balls in slightly beaten egg, then in bread crumbs. Fry until well cooked. Served with toothpick.

Eggplant Spread

1 eggplant (large)
1 onion, minced fine
1 tablespoon olive oil or salad oil
1 teaspoon lemon juice
salt and pepper to taste

Bake eggplant in oven 325° until cooked (soft) then peel outer skin and remove seeds. Place pulp in bowl. Chop soft pulp with wooden spoon (do not use metal as it darkens pulp). When finally chopped, add minced onion, salt, pepper, oil (a little at a time) and add lemon juice. Spread on rye bread or crackers or arrange on platter (eggplant mixture in center) add sliced tomatoes around eggplant, add black olives for garnish.

Ciorba (Sour Soup)

Ciorba of Veal (with lemon)

1 veal shank (or breast)
4 quarts water (1 teaspoon salt added)
3 large onions, diced
3 large carrots, diced
2 parsely roots
1 cup diced celery
1 cup diced potatoes
lemon juice
tarragon, dill or parsely (chopped fine)
3 tablespoons flour
3 small eggs
1/2 cup cream

Cut meat into large pieces. Cover with water, add salt. Simmer, meanwhile clean off foam until clear. Add vegetables and continue cooking until meat is well done. When broth has cooked considerably, mix flour, beaten eggs and cream until smooth in a bowl. Slowly add to soup, mix well. Add juice of three lemons and add tarragon. Cool. Ciorba is more delicious prepared a day before serving. Warm carefully, otherwise soup will curdle.

Tocana (Chicken Stew)

1 teaspoon paprika
1 three pound chicken (cut up)
3 chopped onions, one clove garlic, chopped
2 green peppers cut in strips
4 tomatoes, peeled and skinned
4 tablespoons cooking oil
salt to taste
1 tablespoon parsely

Cut young chicken into four sized portions. Brown in hot cooking oil. Add onions, garlic, salt, tomatoes, and peppers. Cook 40 minutes or until chicken is tender. Add paprika. Mix well. Before serving, add 1/2 cup sour cream to sauce. Garnish with fresh parsely, chopped fine. Serve with mamliga and sour cream.

Mamaliga

(Cornmeal Mush)

1 lb. coarse yellow cornmeal
4 qts. water
2 tsp. salt

Pour the cornmeal into boiling salted water very slowly, stirring constantly with wooden spoon over very low heat. Cook gently until meal gets firm (about 35 minutes). When it no longer sticks to pan, empty into a 9 or 10 inch bowl.

Sarmale (Stuffed Cabbage Leaves)

1/2 lb. ground pork
1/2 lb. ground beef
4 tablespoons oil
1 large onion
1/3 cup chopped celery
3 tablespoons rice
1 teaspoon salt
1/4 teaspoon pepper
cabbage leaves

Scald 12 cabbage leaves in one quart of boiling water and one teaspoon soda, let stand for 15 minutes and drain. Mix pork and beef. In oil, saute chopped onion and celery, then add rice and saute two minutes. Cool, add salt and pepper to taste. Mix well, spoon into cabbage leaves and roll up.

Fry 1/4 pound bacon (chopped) and one diced onion until golden brown. Add one can sauerkraut and mix well. Take 1/2 of sauerkraut mixture and place on bottom of roaster, and arrange cabbage rolls on top. Add remaining sauerkraut mixture. Over this pour one medium size can of tomatoes and one pint water. Cover and place in 350° oven for two or three hours. Serve the next day. Can be kept for a week--the last serving is the best.

DESSERT

The Walnut Torte is a delicious dessert for any meal. It is made with abundant eggs and nuts, beaten with sugar until light and fluffy and deliciously flavored with lemon and rum. The rich frosting is a finishing touch for a cake supreme.

Walnut Torte

9 eggs, separated
9 tablespoons powdered sugar
12 tablespoons finely ground nuts
3 tablespoons bread crumbs
1 teaspoon vanilla or rum or lemon rind

Beat egg yolks and sugar until light, add walnuts and bread crumbs until well blended, add stiffly beaten egg whites (fold into egg yolk mixture) add vanilla, lemon rind or rum. Bake in three, eight-inch cake pans (greased with sweet butter) and floured. Bake at 350° for 20 minutes or, until cake springs back at the touch. Cool for 15 minutes--remove from pans. Frost with Walnut Torte Frosting as follows:

1/2 lb. sweet unsalted butter
1/4 cup powdered sugar
1/4 cup ground walnuts
2 teaspoons vanilla
3 tablespoons cocoa or 3 squares melted baking chocolate
1 tablespoon rum
2 whole eggs

Break eggs into top of double-boiler. Cook over low heat until custard consistency, stirring constantly. Cream butter and sugar, add cocoa or chocolate, add nuts and rum and beat until blended. Add egg custard until frosting thickens. Spread between layers and frost top of cake. Decorate with walnut halves.